

BOARD OF ELDERS REPORT TO GENERAL CONFERENCE X, AUGUST 3, 1981

"By faith Abraham and Sarah  
when they were called out  
into a place  
which they should afterward receive for an inheritance,

Obedied  
And went out,  
not knowing whither they went . . .

By faith  
They sojourned in the land of promise  
--as in a strange country . . .

For they looked for a city which hath foundations,  
whose builder and maker  
is God."

--Hebrews 11:8-10

As we enter into this, our Tenth General Conference of the Universal Fellowship of Metropolitan Community Churches, we pass another milestone on our journey.

This Conference finds us experiencing unprecedented growth.

We are reaching out with God's light into parts of this world which have never seen light before.

Only within the pages of Scripture -- Exodus, the Book of Acts, Hebrews -- can we find similar evidence of such an exciting liberation.

Indeed we are the new Reformation of the Christian Church -- and we find ourselves increasingly receiving attention from the world as it grapples to comprehend the phenomenon of the Universal Fellowship of Metropolitan Community Churches.

As the Board of Elders which you have elected and authorized: "to carry on the administrative affairs of the Universal Fellowship of Metropolitan Community Churches between General Conferences in an orderly manner . . ." (Article V, B.1, lines 22-25) we are both awed and challenged by these circumstances.

We offer this paper as an overview of our perceptions, goals and accomplishments at this time of our history. The minutes of our meetings are attached and the actions contained therein will be reviewed by the General Conference as we begin our business sessions.

Specifically, the General Conference is called upon by the U.F.M.C.C. By-laws to approve two actions reported in the minutes. One, (81C10-2) the division of Districts (Article IX, B., lines 38-41, "A District Conference is that meeting of all Study Groups, Missions and local Churches within a geographical area as defined by the Board of Elders. Changes in the district boundaries must be specially approved by the next General Conference"); Two, (81B3.3-1) the disposition of property. (U.F.M.C.C. By-laws: Article VI, G, lines 46-53, "The Board of Directors and the members of each local congregation will have sole control of said property except under the following circumstances: 1) If the property is abandoned; 2) If the local Church is disbanded by action of the local Board of Directors and the District Board of Home Missions. Should any of the above circumstances exist, said property will revert to use of the General Conference of the Universal Fellowship of Metropolitan Community Churches which will decide the disposition of the said property.")

SUMMARY OF 1979-81 PERIOD:

This section of this report may seem a little long, but we believe it is important for you to have a *full* accounting of the progress of the Fellowship over the last two years as projected by the 10-year plan of 1979.

These last two years have been a time of phenomenal unprecedented growth in the history of the Universal Fellow-

ship of Metropolitan Community Churches. One concrete way of measuring that growth is in the number of new congregations. At the last General Conference IX in Los Angeles, we had 118 congregations. We now have close to 170. In terms of Districts, this represents a 37% growth rate; and in terms of World Church Extension areas, the growth rate is over 100%. At that rate of growth, we will reach our ten-year goal in new Church development by 1985—four years early! We think this growth is due to *many* factors. It has taken us years to learn how to start new Church groups. Districts have taken on the major responsibility for home missions and have been very creative in that area. Lay people have taken a more assertive role in many districts in starting and overseeing new groups. The work of the Ministerial Credentials & Affairs Committee and Samaritan Theological Institute have contributed to a more prepared ministry by clergy and laity. In addition, we have a World Church Extension office outside the United States and the report from the Executive Secretary of World Church Extension speaks for itself.

Fellowship support for this growth has included the "How to Start A Study Group Packet." But the bulk of Fellowship support has come from Elders visits. Every District, Church Extension Area, including United States, Canada, Australia, New Zealand, England, Denmark and Nigeria and Hispanic Americas have had visits from the Board of Elders in the last two years; this is a first in Fellowship history. The majority of our Churches have had a visit from an Elder—the Board of Elders collectively has traveled in excess of a million miles in two years—a fact as astonishing to us as to you, since five of us also pastor local Churches. We are grateful to think that it is very possible that by General Conference, 1983 we will have the 100 Chartered Churches necessary to allow for two more Elders.

Our financial management and responsibilities have also grown (see Treasurer's Report). That growth is due to local Church growth *and* due to inflation. Our Fellowship budget has doubled, but our Fellowship assets and total accounts (including Cuban Relief) have meant a *quadrupling* of the amount of money we are managing.

We have seen other kinds of growth as well. In 1979 we projected the need to begin developing Fellowship consciousness and vision, through lay concerns and listening skills. To that end the Department of Christian Education, in conjunction with Church Services, has produced the following resources:

- How to start a Study Group.
- What are we saying? Communication skills for Christians.
- Deacons Training Packet.
- Operation Resurrection: A manual for local Church renewal.
- Good News: a media guide for local Churches.
- The Race Relations Packet Part I (courtesy of Task Force on Race Relations).
- A Commission on the Laity Packet will be available at this Conference.

Keeping In Touch has come out monthly, and is distributed to a new Fellowship mailing list of over 4,000. Every Church group now receives Elders minutes and the U.F.M.C.C. Directory free of charge. In addition to our many pamphlets and brochures, we produced two World Church Extension brochures and a new brochure for Fellowship Sunday entitled, "Why We Are A Fellowship." After about six years of existence and because of the efforts over the years of *many* people, our Church Services Department can finally state with confidence that *most* Church Service orders are processed within 24 - 48 hours.

Our Ecumenical witness has increased in the last two years (see the report from the Department of Ecumenical Relations), culminating in our making formal application to the National Council of Churches of the United States of America, and the World Council of Churches. People have told us that, in terms of the "conservative political/religious mood" in the United States, particularly, that this is simply "not a good time" to make such a witness. We think it's the perfect time! The Universal Fellowship of Metropolitan Community Churches has grown to the point where we are ready to take our place in the global Christian community.

#### Project Samaria:

We remind the General Conference of the purpose of Project Samaria: "When Jesus journeyed from Judea to Galilee he chose to travel through Samaria. In doing so he journeyed through time and distance to touch and heal areas such as nationalism, sexism, racism, cultural prejudice, judgmental denominationalism and religious hypocrisy. In short, he broke down barriers. He proclaimed the universality of the Gospel; he loved the world, not in theory, but in action.



"Project Samaria would lead the journey of the UFMCC through many "Samaritan territories," so that in journeying through each we might confront the barriers within us, relying on the truth to free us and allowing the touch of the Christ to heal us. If we are to proclaim the Gospel to all nations we must, individually and collectively, face the truth of self disclosure as did the woman at the well, when confronting the Christ. Just as she saw herself in relationship to Jesus, we would see ourselves also. We have committed ourselves to loving our neighbors and seek now to remove from ourselves the same areas of nationalism, sexism, agism, cultural prejudice, judgmental denominationalism, and religious hypocrisy, etc."

In the last two years, we have gathered resources and began long-range planning for this project. In addition, the work has begun in two areas:

- 1) The Task Force on Inclusive Language has completed its vital work and presents its report to this 10th General Conference for appropriate action.
- 2) We did not choose our first target community, it chose us: in 1980-81, the U.F.M.C.C. began working with the U.S. State Department and Church World Services in helping resettle gay and lesbian Cuban refugees. The following is a summary of the Cuban Relief Project:

#### ACCOMPLISHMENTS:

1. U.F.M.C.C. personnel visited all four refugee camps, some of them several times for extended periods of time, to help with getting people out of the camps, and to talk and counsel with refugees.
2. U.F.M.C.C. congregations helped in resettling in excess of 2,500 refugees, at a cost of approximately \$25.00 per person. Because we were not federally funded, the cost was borne by the project itself and by local Churches and sponsors. Statistically, the Universal Fellowship helped resettle one refugee for every ten members--the highest personal, and financial commitment of members of any denomination in the United States.
3. The Cuban Relief Project helped coordinate emergency food and clothing drives.
4. U.F.M.C.C. provided emergency housing and transportation for refugees resettled by other agencies and then abandoned; and for those we have to resettle ourselves.
5. U.F.M.C.C. distributed a sponsor packet, authored by Rev. Randy Cypherd, to all our sponsors. Other denominations used our sponsor packet.
6. U.F.M.C.C. Cuban Relief Project distributed thousands of leaflets in the camps on the existence and ministry of the Universal Fellowship, and about homosexuality and the Bible.
7. We kept detailed intake records of all refugees, sponsors and all correspondence and newsclippings; through the Fellowship accounting offices, we kept detailed, accurate, up-to-date books on the Cuban Relief Fund.
8. We reported regularly, through *Keeping In Touch*, *In Unity* and special mailings and press releases to our membership and the press about our activities and finances.
9. U.F.M.C.C. personnel worked with ecumenical agencies such as Church World Service, the American Baptists and the Southern California Council of Churches, and with the federal government through the Immigration and Naturalization Service and the State Department's Cuban-Haitian Task Force. We worked extensively also with state and local governments.
10. We opened a temporary shelter in Los Angeles which operated for three months, and closed it in February, 1981.
11. The U.F.M.C.C. is now opening transition centers in other cities to aid in the resettlement of another 150 refugees still being held at Fort Chaffee, Arkansas.
12. John Chasteen has initiated applying for Church and government grants for our Cuban Relief Efforts. He has set some historic precedents in enabling us to receive several such grants.
13. The Cuban Relief Project now maintains an office in Los Angeles, under the supervision of the Board of Elders, for the following purposes: maintaining personnel for handling on-going resettlement problems, emergencies, trouble shooting; overseeing the transition centers; providing a network of job and housing referrals; providing systems as-

sistance to Cubans in the Southern California area, and nationally; budget and staff planning; and the on-going exploration of continuing resettlement efforts with Cubans, Haitians, Salvadorians and other displaced persons.

## STAFF

The following persons have worked for the U.F.M.C.C. Cuban Relief Project in the past year:

Rev. Bob Arthur: Director, June, 1980 - November, 1980.  
Dale Leeche: Project Facilitator part time; fund-raiser, bookkeeper and clerk, June, 1980 - November, 1980.  
Pete Taylor: Director, La Mirada House, November, 1980 - February, 1981.  
Emilio Perez de Corcho: Housekeeper, La Mirada House, November, 1980 - February, 1981.  
John Chasteen: Director, November, 1980 - present.  
Rev. Bruce Hughes: Resettlement agent and Chaplain to Indiantown Gap and Fort Chaffee.  
Rev. Jose Cruz: Resettlement agent in Fort Chaffee.  
Mr. Frank Rivera-Albert: Caseworker, program developer, transition centers, January, 1981 - present.  
Rev. Dick Mickley: Placement volunteer, 1½ months.  
Rev. Jose Mojica: Caseworker, office manager, May, 1981 - present.  
Ruth Gough: Caseworker, systems assistance, job placement, May, 1981 - present.  
Rev. Elder Nancy Wilson: Liaison to Board of Elders, supervisor of staff, November, 1980- present.

U.F.M.C.C. Clergy who have provided extraordinary assistance to the U.F.M.C.C. Cuban Relief Efforts:

Rev. Delores Berry  
Rev. Randy Cypherd  
Rev. Judy Dahl  
Rev. Bern David  
Rev. Bob Falls  
Rev. David Farrell  
Rev. Deborah Gendron  
Rev. Rodger Harrison  
Rev. Anne Keast  
Rev. Dee Lamb  
Rev. Gary Lewis  
Rev. Gil Lincoln  
Rev. Steve Pieters  
Rev. Marge Ragona  
Rev. Sandy Taylor  
Rev. Howard Williams  
Rev. Marshall Williams

U.F.M.C.C. Lay people who have provided extraordinary assistance and ministry:

Steve Carson, New York  
Ann Cupidon, Palm Springs  
Herb Pomeroy, Los Angeles  
Phil Sheldon, Chicago  
Jerry Sloan, Sacramento  
Nancy Ware and Arlene, Baltimore

Thanks also to the many clergy and lay people who provided much assistance, advice or emergency help--there are simply too many to mention. Special thanks for all the many donations of money, food, clothing and shelter; and especially our gratitude for the hundreds and hundreds of sponsors.

## FUNDING SOURCES:

|                                                                                                 |                |           |
|-------------------------------------------------------------------------------------------------|----------------|-----------|
| U.F.M.C.C. congregational and individual donations:                                             | (In excess of) | \$ 47,000 |
| From Church World Service (grant for general operations, and reimbursement to local Churches):  |                | 30,000    |
| For IRC (general operations):                                                                   |                | 1,000     |
| From the American Baptist Association                                                           |                | 8,800     |
| Cuban-Haitian Task Force of the Federal Government of the United States for transition centers: |                | 370,000   |



From the State of California (through U.F.M.C.C. Cuban Relief to S.T.I.  
to teach English as a second language):

6,000

#### Administration:

With a growth rate of about 50% in two years, and one less full-time Elder, the Board of Elders has felt the results of Fellowship growing pains very deeply.

Our administration is growing and changing. The Fellowship offices are now managed by a lay person, Mr. Phil Gallnitz. We have increased our staff, purchased \$15,000 worth of office equipment (we owned nothing in 1979); we have set up restricted accounts for World Church Extension and other areas; and have hired an outside CPA firm to handle our books and audit procedures. We have successfully negotiated and implemented a new, less expensive but comparable health insurance program; we have investigated and are about to implement a Fellowship retirement plan; we are at the point when we need to move into computerization of much of our work; and we are quickly outgrowing our present office space.

Americom Services (an independent consultant firm hired by U.F.M.C.C.) did a case study for the Fellowship which pointed out several areas in which we needed to improve administratively in terms of quality and efficiency. We are taking steps to correct these problems and ask for your input, feedback, encouragement and prayers as we try to strengthen and improve our administration and our communications with local churches.

#### Fund Raising:

We are delighted that tithes are increasing and being received in the Fellowship Offices on time for the most part. We are grateful to many congregations that now understand how important Fellowship tithes are to our daily operation.

Our Good Samaritan Project of 1980 was *not* as successful as we'd hoped as a fund raiser; however, we were able to produce a slide show, some of which will be used in our media ministry; and we were able to begin to assess Fellowship-wide interest in the media outreach. We learned a lot about communication and fund raising from the experience.

We will be having to find ways to raise funds above and beyond tithes or special appeals to local U.F.M.C.C. congregations—we will be investigating long range plans for several fund raisers over the next two years.

#### Ministry:

We are very proud of the work MCAC has done, (see report). We are delighted by the growth in S.T.I. in their expanded vision, facilities, staff and budget (see their report).

#### Church Structure:

The recreation of the Commission on Government Structures and Systems we feel is one of the best ideas the Board of Elders has ever had! We finally found a way to bring together a representative, fluid-but-stable, committed group of people who are in touch enough with the "grassroots" of the Fellowship to effectively do the work of that committee. We are very excited by the work begun by that Commission in the last two years. (See Government Structures and Systems Report).

Further, Government Structures and Systems is a model of laity-clergy parity, and involves people who can really help U.F.M.C.C. keep up with itself structurally.

#### PROJECTIONS 1981-83:

As we turn the corner into the next two years, the Board of Elders wishes to begin to rely heavily on the District Coordinator, World Church Extension Coordinators, and lay representatives to help us in major programmatic planning.

We are projecting a week-long meeting in January, 1982, with this group of people to do that planning. We will be considering the following areas:

1) *Strengthening of Districts.* Increasingly we find a need for decentralization and reconstruction to provide for better communication and coordination of efforts. The future growth of U.F.M.C.C. will depend on how we strengthen the Districts' capability to be a link between local congregations and the Fellowship, and to be the primary developer of new Church groups. We need to plan for long-range redistricting, and for paving the way for full-time District

Coordinators/officers, and identifiable District offices with programmatic tools and responsibilities. We need to find the ways to equitably and adequately fund District Coordinators personnel in every district. In conjunction with this, the Board of Elders is recommending to the By-laws Committee that lay persons be eligible to be District Coordinators.

Part of the strengthening of Districts and the development of Church Extension areas will be increased participation of all local church bodies on District and Fellowship levels. The Board of Elders believes it is not fair that Study Groups pay tithes, but are not given representation on the District and General Conference level. We will be discussing this important issue with District Coordinators, lay representatives and the By-laws Committee.

2) *Christian Education.* It is clear to us that our primary program need in the Fellowship is in the area of Christian Education. We need to implement and provide adequate staffing for a *comprehensive* Christian Education program for U.F.M.C.C. Some of our problems in the past over theology, social action, ministry, etc. has been the result of inadequate educational resources for local congregations. We project the implementation of this Christian Education program by April, 1982.

3) *In addition*, we need to deal decisively with the area of Christian Social Action. The Department of Christian Social Action will continue under the capable direction of Mr. Adam DeBaugh. The office will take on a more international focus and will continue to offer many of the kind of resources and assistance now offered by the Washington Field Office. Almost everything we do in the Fellowship, everything we *are*, in fact, involves Christian Social Action--speaking to the wider society about human rights and freedom; and undertaking constructive action in correcting injustice. Christian Social Action is as scriptural as the Old Testament prophets, as Jesus' command to love our neighbor as ourselves. And it is as contemporary as our current struggle with the moral majority and the "new religious right" worldwide. We must be vigilant in living and proclaiming the Gospel of Jesus Christ which is a Gospel of Christian Social Action.

4) The Department of Edumenical Relations will continue in its important work as we prepare to send a delegate to the 1983 General Assembly of the World Council of Churches in Vancouver, B.C. (See their report).

5) We need to also deal decisively with the Ministry areas assigned to the Commission on Innovative Ministries and the Office of Institutional Ministries. The Commission on Innovative Ministries has suffered from a lack of adequate personnel on a Fellowship level, funding and a sense of direction. Because of inadequate staff support for Olm, that ministry has suffered and languished. The Board of Elders reaffirms our commitment to the work of meeting human needs in the areas of specialized ministry and to those in prison and other institutions. We need to face and acknowledge our responsibility for and problems in these areas and to start over again to plan to do these ministries and to *do them well*. We plan to discuss strategies for these two important ministry areas with the District Coordinators and lay representatives at our January meeting.

6) We will also begin in the next two years to also look at providing programming and staff in the areas of evangelism and pastoral care.

#### Television Ministries

At our last General Conference, the Conference voted to start using the media by preparing to produce our own television show. This we are in the process of doing. A one-hour television special is now in production. We have secured the services of Forward Focus Productions, LTD, a Canadian company with offices in Vancouver, B.C. to produce our first special. It is a gay and lesbian owned film, video and audio/visual production company which has been in operation since 1977.

The Universal Fellowship of Metropolitan Community Churches is, compared to most other Christian denominations, young and relatively unknown. Even among the gay and lesbian community it serves, it is not always a household word.

Our hour long television program will do much to dispel ignorance about the U.F.M.C.C. and perhaps bring Christianity back into the lives of gay people who have fallen away from organized religions due to the prevailing anti-homosexual teachings. If we intend to reach beyond the already knowledgeable, if we desire to touch the hearts, intellects and lives of the often skeptical and sometimes bitter gay former Christians, it would seem reasonable to aim this television special at a general audience. There is little point preaching to the already converted.

In order to attract and keep the attention of such an audience, the program will be informative, interesting and entertaining. A positive view of U.F.M.C.C. will, therefore, seem to be the most appropriate method of communicating the story and message of the Church. It is an unconventional story of an unconventional Church for unconventional



people and with an unconventional but beautiful message . . . that God loves lesbians and gay men and that it is not impossible nor incompatible to be both gay and Christian.

The theme of the television special (though not necessarily the title) will be "We are the children of God, too," something that most homosexuals forget and straight people don't normally believe. The program will include the following relevant areas of interest:

I. *The History of U.F.M.C.C.* - Included would be a personal history of the Rev. Elder Troy Perry, founder of U.F.M.C.C., and the story of the growth of the Church since its inception.

II. *Homosexuality & Christianity* - How traditional Christian Churches view homosexuality and how they deal with it, a bit on such groups as Dignity and Integrity, what does the Bible really say on the issue, U.F.M.C.C. attitudes, the relationship between spirituality and sexuality. Visuals would include interviews with people at this Conference and possibly in-the-street, from other reference sources such as books, magazines, newspapers and television footage, photographic libraries.

III. *U.F.M.C.C. & Lesbianism* - Not to be viewed as an issue, but rather to show the involvement of women in the Church as members and as pastors. Some mention and discussion on Christianity and feminism generally.

IV. *U.F.M.C.C. Today* - The Church in action in today's world and worldwide. The international aspect, other countries where U.F.M.C.C. is operational, how it functions and grows. Other areas that U.F.M.C.C. is involved in, such as Cuban refugees, etc.

Interviews with U.J.M.C.C. members on the subject "What the U.F.M.C.C. means to me" will be positive and enlightening.

God, we believe, has given us the opportunity to reach a possible 100 million people with this people-oriented program. We hope that you will join with us in prayer that lives will be touched, more people will hear the good news of Jesus Christ, and we will give hope to those who feel hopeless.

#### Conclusion

The richness of U.F.M.C.C. has been and is, its diversity. The past two years has shown us much of that. Opinions differ, spiritual walks seem different, issues are seen differently and yet the one uniting factor is our overwhelming love of and commitment to Jesus Christ. We are learning not to fear diversity, but to question it and seek God's truth in it, and we have learned that that can be a painful process. From conflict comes knowledge and growth, however, and we continue in our quest finding I Corinthians 12:25-27 to be true, "that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member is to be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." Perhaps Paul foresaw U.F.M.C.C., or perhaps even our diversity is not that unlike the early Christians.

In summary, we call upon the U.F.M.C.C. to enter into this Tenth General Conference with joy and thanksgiving to our God who has blessed us exceedingly abundantly, beyond any worldly dream or expectation.

AMENDED:

\* Except missing attachment #7 from March 1981 minutes

## BOARD OF ELDERS REPORT - MOTIONS

Motion #1: Moved that this General Conference affirms the actions of the Board of Elders to implement the Television Ministries authorized by General

Conference IX and the contract presently entered into for the production of one television program as described in the Elders Report. The General Conference directs that the Board of Elders shall create an oversight committee to monitor the effective completion of this contract only. The committee will be chaired by the Moderator of the Board of Elders and will include the Fellowship Treasurer and one clergyperson and one lay person from the Fellowship with experience and interest in evangelism and media. "Effective completion" shall be defined as satisfactory completion of the terms of the contract in accordance with cost effectiveness, quality and effective communication of the Gospel message of this Fellowship. The committee will report its final evaluation to the Fellowship in a report published in "In Unity."

Motion #2: Moved that this General Conference authorize the Board of Elders to negotiate and contract for goods and services necessary for implementing the policies and directives of General Conference in accordance with the following guidelines:

1. No contract shall be concluded until the completion of the widest feasible consultation with districts, church bodies, other effected Fellowship entities and with appropriate professional experts.
2. Rationale, principles and details of all negotiations and contracts the Elders deem significant shall be communicated to the Fellowship through UFMCC publications, Elders correspondence and conference reports. In addition, the Elders are expected to be ready to account fully to the General Conference for any and all negotiations and contracts as requested.
3. All contracts shall require specific performance requirements with regard to cost effectiveness, quality control, timelines and evaluation.
4. Where feasible, no purchase or contract shall be concluded unless at least three bids have been solicited.
5. All contracts involving expenditures over \$10,000.00 shall be examined by Fellowship Attorneys as to legal implications and risks to the Fellowship.
6. All contractual obligations shall be within the budget approved by the General Conference or shall be provided with realistic fund raising programs for completing the financial obligations of the Fellowship or shall specify funding sources available outside those provided by the budget.
7. Where services, goods or programs of similar quality and price are available, preference shall be given contractors within the gay/lesbian community or those contractors in the general community with a history of support for the gay/lesbian community



BOARD OF ELDERS REPORT - MOTIONS (page 2)

Motion #3: Moved that the Board of Elders appoint a Fellowship Media Committee to investigate and develop an in depth and comprehensive on going media program. Issues to be delt with are to include but not limted to:

1. Financing and cost effectiveness.
2. Production guidelines.
3. Resource and production personnel and other contract services.
4. Quality control and evaluation
5. Program objectives

This committee will be directed to report to General Conference 1983.

Motion #4: It is the intention of the General Conference that, in so far as it is possible, the Elders structure and fund all programs and agencies in accord with the expressed will of the Conference,

In the event that available resources do not permit full funding of all Fellowship programs and agencies, the Elders should fund, at least in part, all programs and agencies authorized by the General Conference before funding any program or agency not so authorized.

ALL THE ABOVE MOTIONS WERE PASSED BY THE GENERAL CONFERENCE.



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TO: 10th General Conference  
 Universal Fellowship of Metropolitan Community Churches  
 Houston, Texas

Greetings:

The Department of Publications has experienced an exciting two years since our last Conference. During that time period the Department has continued its work with the Department of Church Services to see that different publications of the Universal Fellowship of Metropolitan Community Churches have continued to be duplicated.

The Universal Fellowship Press tract, "Homosexuality—What the Bible Does and Does Not Say" has been re-edited and, along with the By-laws of the Universal Fellowship of Metropolitan Community Churches, is being printed not only in English, but in Spanish, French and Danish also.

In Unity magazine has undergone several changes in the past two years. Since the last General Conference the magazine has had two editors and an Interim Editor, who is serving now until and through the General Conference until the next issue is printed.

At the January, 1981 meeting of the Board of Elders, the Elders passed the following motion: "That In Unity be designated an "in-house" organ with an Editorial Board comprised of the Editor, Liaison Elder and another qualified person with a theological background as chosen by the Board of Elders as of the March/April issue."

In the March, 1981 meeting of the Board of Elders, the Board passed the first comprehensive policy on In Unity magazine. It states:

**DESCRIPTION:** IN UNITY is the official organ of the Universal Fellowship of Metropolitan Community Churches, and as such it may be styled the "Magazine of the Universal Fellowship of Metropolitan Community Churches."

**PUBLISHER:** The Publisher and Owner of IN UNITY is the Universal Fellowship of Metropolitan Community Churches. The Board of Elders acts as the agent of the Owner, which is the General Conference of the Fellowship. The agent of the Publisher approves Editorial, Advertising and Circulation Policies, determines the subscription and bulk-sale rates, sets the rates for display and classified advertising, determines the frequency of publication, appoints the Liaison Elder and the Editor, and selects the third member of the Editorial Board.

**LIAISON ELDER:** The Board of Elders will appoint an Elder as "Liaison Elder" to IN UNITY, who will serve to facilitate communication between the Board of Elders and the Editor, between the Editor and the Board of Elders, and between the churches, ministers and members of the Fellowship, and other readers, and the magazine's Editor. The Liaison Elder is a member of the Editorial Board.

**EDITOR:** The Editor is appointed by and is under contract to the agent of the Publisher, the Board of Elders, and should be a professional person educationally and journalistically qualified to fulfill the duties of Editor. The Editor is responsible for planning and assembling, approving format and layout, and securing the printing and distribution of the magazine. The Editor will select the writers and contributors for each issue of the magazine, and will determine which unsolicited contributions are published, in accord with the Editorial Policy. The Editor will observe and enforce the Editorial, Advertising and Circulation Policies approved by the agent of the Publisher, and may also recommend alterations thereto to the agent of the Publisher as necessary. The Editor may staff the magazine with unpaid positions filled by volunteers as necessary. Upon approval of the Office Administrator, the Editor may utilize the services of UFMCC office personnel for production of the magazine. The Editor chairs the Editorial Board.

**CONTRIBUTING EDITORS:** The Editor may designate those persons who regularly contribute articles or columns to IN UNITY as "Contributing Editors," which are unsalaried positions.

**EDITORIAL BOARD:** The Editorial Board is composed of the Editor (as chair), the Liaison Elder, and one Contributing Editor who has a theological background (as recommended by the Editor and the Liaison Elder, and approved by the Board of Elders). The Editorial Board exists to plan the publication of the magazine. A majority vote of the Editorial Board will determine content. The Editorial Board may also propose matters to the Board of Elders for consideration.

## EDITORIAL POLICY

IN UNITY, as the official organ of the Universal Fellowship of Metropolitan Community Churches, will seek to achieve the following goals, consistent with the purposes and beliefs of the Fellowship as stated in its Bylaws:

1. To inform the members, active non-members and the general public of the activities and development of the Fellowship and its churches, ministers and people;
2. To challenge its readers and to stimulate discussion on pertinent topics; and
3. To entertain its readers in a manner consistent with the character, beliefs and purposes of the Fellowship.

Articles on Fellowship news, news of the gay and lesbian community at large, feedback to the magazine and other articles relevant to the spiritual, intellectual and community life of the Universal Fellowship of Metropolitan Community Churches are encouraged.

Literary and graphic contributions from the readership will be encouraged. Only the "first North American serial rights" of published materials are reserved to the magazine. All other rights will revert to the owner of the material following publication, unless specifically granted to the Universal Fellowship of Metropolitan Community Churches in writing.

Only published materials, including letters for publication, must be signed to be considered for publication. The Editor may accept and/or modify any submitted material on the basis of potential libel or invasion of privacy.

At the discretion of the Editor, submitted material will be accepted and/or modified within the limitations of available space and its relevance to issues of current importance and interest to the readership.

The Editor will accept and/or modify submitted material consonant with its consistency with this Editorial Policy, with the stated beliefs of the Fellowship, and with generally accepted canons of journalistic ethics.

IN UNITY will seek not to be sexist, racist or ageist in its content. The language of any submitted material should be inclusive of gender, race and age whenever possible, as reflected in the current guidelines of the General Conference, or the Editor will modify the language to meet this requirement.

The currently effective Doctrinal Statement of the Fellowship will be reproduced in an appropriate location within each issue of IN UNITY.

## ADVERTISING POLICY

**Display Advertising:** The Editor of IN UNITY may solicit and accept, and may contract with advertising agencies for, paid display advertising which is not in violation of the Editorial Policy. Advertising which involves tobacco, alcoholic beverages, or sexually-oriented services or products will not be accepted. The rates for display advertising will be determined by the Board of Elders, upon recommendation from the Editor.

**Classified Advertising:** The Editor of IN UNITY may solicit and accept paid classified advertising which is not in violation of the Editorial Policy. Classified advertisements for "personal services," such as modeling or massage, or classified advertisements seeking or soliciting sexual involvements or using sexual innuendo will not be accepted. The rates for classified advertising will be determined by the Board of Elders, upon recommendation from the Editor.

**Public Service Advertising:** The Editor of IN UNITY may solicit and accept either display or classified advertising from agencies, commissions, offices, districts and churches of the Fellowship, and from non-Fellowship nonprofit public service entities, which is not in violation of the Editorial Policy. A limited amount of such advertising may be accepted in each issue of the magazine, shall be captioned "Public Service Advertisement" in the case of display advertisements, and shall be published without charge or fee (except for preparation of camera ready copy).

## CIRCULATION POLICY

The Editor of IN UNITY may advertise the magazine for subscription in other media appropriate to the character and readership of IN UNITY, and within the constraints of available funds in the IN UNITY budget. The Editor may also contract with appropriate bookstores, distributors and other vendors for the placement of IN UNITY for over-the-counter open stock sales, on either a permanent or a test-marketing basis. Both individual subscription rates and bulk purchase rates and terms will be determined by the Board of Elders, upon recommendation from the Editor.



As Liaison Elder to the Department of Publications, I am delighted with these changes and hope that we may continue to see In Unity reach the potential of being an evangelistic tool for the Universal Fellowship of Metropolitan Community Churches.

We are now selling around 2,000 copies of In Unity each issue. Thirty-five of our Church bodies are presently *not* receiving In Unity. Mr. Steve Preston is the present interim editor.

The Gay Christian continues with its present Editor, Reverend F. Jay Deacon. We are now selling about 1,500 copies of the Gay Christian each issue. Fifty-three of our Church bodies are presently *not* receiving The Gay Christian.

Reverend Elder Troy D. Perry  
Liaison Elder





## WASHINGTON FIELD OFFICE

### FINAL REPORT TO THE UFMCC GENERAL CONFERENCE

Houston, Texas, August 1981

Five weeks ago, on July 1, 1981, the Universal Fellowship of Metropolitan Community Churches closed the doors of its Washington Field Office at Suite 210, 110 Maryland Avenue, N.E., Washington, D.C. The Washington Field Office had opened in September, 1975, and in the almost six years of its existence, the Office has served the Universal Fellowship well.

The decision to close the Washington Field Office was made by the Board of Elders as a result, in part, of a report prepared by Americom Services. As one who has been on the staff of the Washington Field Office since its inception in 1975, I would like to register my belief that closing the office at this time in our life as a people of faith is a mistake. I further believe that the Americom report seriously misrepresents the work of the Washington Field Office and its support throughout the Fellowship.

Be that as it may, we did close the office on July 1, as directed by the Board of Elders, and it is also my belief that we need now to go on to continue our ministries of doing the Gospel of Jesus Christ. The Lord will work to do God's will in us with or without a Washington Field Office, that much is certain!

Since the Office has been closed, the purpose of this report is to inform the General Conference about the work the Office has been engaged in over the past two years since the last General Conference. In addition, I will take the liberty of giving a retrospective overview of the work of the Office in the close to six years of its existence. I believe that many people in our Fellowship don't understand what the Washington Office did, something the Americom report mentioned. That is regrettable since the Office consistently published newsletters and reports describing its work. But it appears to be a fact.

In September, 1975, the UFMCC Board of Elders created the Washington Field Office of the Fellowship. Office space and telephones were provided at no cost to the UFMCC for the first ten months of the Office's existence as a result of a contribution from the United Church of Christ and the Center for the Study of Power and Peace. (which Adam DeBaugh had headed). The office space was in the United Methodist Building on Capitol Hill, across the street from the United States Capitol Building. The Rev. Roy Birchard and R. Adam DeBaugh were authorized to staff the office, through they were not paid for the first year of the office's existence.

For all six years the Washington Field Office had only two full-time staff people, though often after the Rev. Birchard left Washington the staff work was carried on by Adam DeBaugh alone due to the difficulty in finding competent staff willing to work for the low salary offered by the Fellowship. Staff was salaried after the first year and the salaries were steadily increased by the Board of Elders as funds were available. The final salaries of Washington Field Office staff when the office closed were \$12,839.84 for the Director, and \$8,164.00 for the Administrative Assistant.

In addition to two salaries, the Fellowship has been paying rent and telephone bills for the Office, along with occasional other expenses, such as health insurance for the staff, some printing, and some resources. Generally, however, the Washington Field Office has raised up to 30% of its expenditures outside of the Fellowship General Fund. Funds came from contributions from individuals, organizations and occasionally, MCC congregations and Districts; and from sales of educational materials. In the 21 and a half months from the last General Conference (August 1979) until May 11, 1981 (when this report was finished) the Office had raised \$13,210.12.

With few exceptions, all money for printing, postage, supplies, photo-copying, travel and other expenses has been raised by the Office itself.

The two-person staff handled three major areas for the Universal Fellowship: Christian Social Action, Ecumenical Relations, and Government Liaison (sometimes called "political" work). In addition, the nature of the work in all three areas involves a great deal of Public Education. Because the work of Christian Social Action and Ecumenical Relations will be covered in the reports of those Departments, we will not cover them here. Please remember, however, that all the Fellowship level work on Christian Social Action and much of the Fellowship-level work on Ecumenical Relations was done in the Washington Field Office. (The Rev. Elder Nancy Wilson is Co-director, with Adam DeBaugh, of the Department of Ecumenical Relations, and as a result, some of its work was done in Los Angeles.)

In the area of Government Liaison work for the Fellowship, the Washington Field Office staff:

- Lobbied U.S. Congress virtually alone for Lesbian/Gay rights for three years.
- Helped create the Gay Rights National Lobby to take over the lobbying.
- Housed GRNL in our office for three years, staffed GRNL part of that time.
- Currently assists GRNL in lobbying at their direction.
- Represents the UFMCC to Congress and the Government.
- Represents Integrity (Lesbian and Gay Episcopalians) to Congress.
- Assists MCC and Gay religious visitors in lobbying their representatives.
- Helped coordinate religious testimony at the first Congresssional briefings in April, 1980.
- Wrote Rev. Troy Perry's testimony for Congressional briefings.



- Organized letters written to Congressional offices by other religious groups.
- Helped block anti-Gay amendment to National Science Foundation funding, 1979.
- Gathered comments on Briggs initiative from all California Congresspeople, 1977.
- Frequently advise Elders on legislation, government affairs, position papers.
- Prepared Gay Teachers' Packet for Congresspeople, 1977.
- Maintain list of religious affiliations of Members of Congress, which is available to religious groups.
- Published and distributed "Writing to Congress" pamphlet.
- Substantial public education about Lesbian/Gay civil rights legislation.
- Assisted Office of Institutional Ministries frequently with Congressional intervention for prisoners.
- Issues worked on (information prepared and disseminated and/or lobbied) include:
  - Lesbian and Gay civil rights,
  - Equal Rights Amendment and its extension,
  - 1977 McDonald Amendment (in Senate), successfully,
  - Washington, D.C., voting rights constitutional amendment,
  - Draft registration,
  - Gun control,
  - Lobby disclosure, and
  - many other areas.
- Hosted press conference after the 1977 NGTF-organized White House meeting with Midge Costanza.
- Developed White House contacts for the UFMCC during Carter administration.
- Arranged first meeting of White House with Gay religious community, April 1980.
- Currently developing contacts for the UFMCC in Reagan White House.
- Assisted Reverends Jo Ann Monti and Larry Gauer with their immigration problems.
- Assisted Surgeon General's office in developing its position on immigration of homosexuals.
- Did preliminary research on low power TV station licenses with FCC.
- Worked with and represented the UFMCC to the following Executive Branch agencies:
  - Civil Rights Commission (U.S.),
  - Health, Education and Welfare, now called Health and Human Services,
  - Civil Service Commission, now called the Office of Personnel Management,
  - Justice Department,
  - Department of Defense,
  - Bureau of Prisons,
  - Internal Revenue Service,
  - Immigration and Naturalization Service,
  - Federal Communications Commission, and
  - State Department.
- Assisted in tracking numerous federal grants for lesbian/gay groups.
- Assisted in numerous cases of military personnel who are Gay.
- Provided information on up-grading Gay-related military discharges.
- Worked in Dade County, Florida, on Anita Bryant referendum, June 1977.
- Worked with and advised State representatives in California, Ohio, Minnesota, Massachusetts, New York and Maryland.
- Surveyed the 1976 Presidential candidates on Gay rights positions.
- Personal counselling with Members of Congress and Government staff people.
- In the area of Public Education, the Washington Field Office staff was involved in:
  - Public speaking by the Director to:
    - UFMCC congregations (over 80 so far),
    - UFMCC Districts,
    - Lesbian/Gay religious groups,
    - Conferences,
    - Workshops,
    - Radio, Television, Newspapers and Magazines,
    - Non-religious Lesbian and Gay organizations,
    - Non-Gay groups,
    - Schools, universities and colleges,
    - Non-Gay churches and religious groups,
    - Preaching at MCC congregations and other churches,
    - Gay and Lesbian Pride Day celebrations, and
    - State-wide Gay Conferences.
- Travel by the Director to over 80 MCC congregations, emphasizing smaller groups which are not often visited by other Fellowship officials.
- Publications:

- "Gays On the Hill," newsletter published for three and a half years, when it was renamed.
- "A New Day" in April 1979: published up until the present. Called, "impressive," "Well worth reading," "excellent," "insightful," "superb," and "the best publication in the Fellowship" by MCC people.
- "Coming Out!" pamphlet, over 15,000 copies distributed.
- "Writing to Congress" pamphlet, over 25,000 copies distributed.
- "Gay Rights Protection" pamphlet, over 5,000 copies distributed.
- "Proclaim Liberation in the Land" pamphlet, over 5,000 copies.
- "DCSA: Meeting Human Needs," newsletter of the Department of Christian Social Action, published monthly; "how-to-do-it" articles on CSA issues. Sent to each congregation's CSA chair.
- "Positively Gay," a book published by Celestial Arts, DeBaugh wrote the last chapter of this popular book. The office has sold over 100 copies. A valuable resource.
- "The Bible and Homosexuality," by the Rev. Michael England; the office has sold over 200 of these important resource books.
- "Christian Social Action Workbook," first published in 1977, up-dated in 1978, the office has distributed or sold over 500.
- Buttons: educational and "pride" tools, the office produced four buttons, "Gay and Proud: So Don't Even Argue," "Homophobia Can Be Cured: With Education," "Happy To Be Gay" and a cross with lambda. Over 3,500 buttons have been produced and sold.
- Pink Triangle Pins: a relatively new addition, 400 pink triangle pins have been ordered and sold, a handsome educational device commemorating the Lesbian and Gay martyrs to Nazi horror.

These activities, coupled with the work of Christian Social Action and Ecumenical Relations about which you will read in the reports of those Departments, have made for a very busy six years for the Washington Field Office of the Universal Fellowship of Metropolitan Community Churches. Though I personally regret the closing of the office, I know that God is opening up new opportunities for the UFMCC in many areas.

Since the Washington Field Office has been identified as being "political" in nature (though that description ignores much of the Office's work), I want to close this report with three resolutions:

1.) RESOLVED that the Universal Fellowship of Metropolitan Community Churches General Conference endorse the legislative work of the Gay Rights National Lobby in working for the full equal rights of all Lesbians and Gay men in the United States Congress, and that the UFMCC General Conference urges all MCC members and friends who are citizens of the United States to join and support the work of GRNL.

2.) RESOLVED that the General Conference of the UFMCC support the national Lesbian and Gay civil rights bill in the United States House of Representatives (the Waxman-Weiss bill) and the fair employment bill in the United States Senate (the Tsongas bill), and that the UFMCC urges passage of such civil rights legislation in the United States Congress with all due speed.

3.) WHEREAS the Universal Fellowship of Metropolitan Community Churches has historically supported the passage of the Equal Rights Amendment in the United States;  
AND WHEREAS the deadline for the ratification of the Equal Rights Amendment is 12 midnight, June 30, 1982, less than a year away;

NOW BE IT RESOLVED that the Tenth General Conference of the UFMCC reaffirms its support for the Equal Rights Amendment, reaffirms its past General Conference resolutions concerning the Equal Rights Amendment, and urges its speedy ratification by all States in the United States which have not yet done so.

Respectfully Submitted,

s/s R. Adam DeBaugh

R. Adam DeBaugh



BOARD OF WORLD CHURCH EXTENSION REPORT - GENERAL CONFERENCE

HOUSTON, TEXAS 1981

STRUCTURE:

The Board of World Church Extension is made up of the following:

1. Executive Secretary - Rev. Elder Jean A. White
2. New Zealand District Co-Ordinator - Rev. Jan Weymouth
3. Hispanic Co-Ordinator of the Americas - Rev. Jose Mojica
4. For Nigeria - Rev. Sylvanus Maduka
5. United Kingdom and Western Europe Co-Ordinator - Rev. Elder Jean A. White

TASK:

Our task is defined by Article 6 D UFMCC Bylaws - "The Board of World Church Extension shall be directed by the Board of Elders to continue to develop an outreach in response to interested groups throughout the world." Our outreach as presently defined is:

1. To identify and to implement correspondence with persons and groups throughout the world, to inform them of the aims and goals of the UFMCC. To encourage them in the formation of groups identifying themselves as part of UFMCC. To discover and develop persons within the area who have the qualifications to pastor and to serve as administrators of UFMCC groups and structures.

PRESENT OUTREACH: Summer 1981 - Status

1. The United Kingdom and Western Europe.

This is still our targeted area for maximum development. It had been expected that the United Kingdom would be a UFMCC district by 1981, however, this has not been a viable proposition. At this time it is advisable to keep it as an extension area combined with Western Europe. Mainly because of the lack of finances and ministers available in both areas. A detailed report of the efforts in this area is appended to this report.

2. The Hispanic Americas.

This Church Extension area encompasses all of the Spanish speaking ministries in the Americas. Church Extension Officer Jose Mojica visited the South Americas during 1980. This extension area includes all the Hispanic groups in the U.S.A. Report appended to this report.

3. The African Continent.

The work in South Africa has ceased, with Rev. Joan Wakeford's move to the U.S.A. The work in Nigeria continues and is growing. A fact finding report is appended.

4. New Zealand.

There were problems in New Zealand, which are now over. A more detailed report is attached.

PROJECTED GOALS FOR WORLD CHURCH EXTENSION AREAS 1981/1983:

1. To try to break through into Europe in a more positive way, by supplying literature in the various European languages and starting study groups in the various countries where we have contact.
2. To be able to forge more links with S.T.I. for the training of ministers for the groups over here.
3. To encourage some minister or ministers with language skills to offer a year to the work in an extension area.

One of the goals projected by the 1979 World Church Extension report has now been implemented. We now have a Church Extension Office in London.

## REPORT FROM NEW ZEALAND:

1980 was a year of tremendous challenge for the work of God through the UFMCC New Zealand. For the first time in several years clergy from MCC were appointed to that country - the Rev. Stan Harris as Church Extension Officer and the Rev. David Kromer as Interim Pastor of MCC of the Resurrection, Auckland. Difficulties were encountered as the unique ministry of the UFMCC was presented to the people and for the first time in this country the problem of cultural differences had to be contended with.

God doth prevail, and despite many set-backs, MCC of the Resurrection under the leadership of the Rev. Bill Hein, has grown and is developing. Mission status has been granted, it is hoped that a chartering will not be far off!

Communication with groups and individuals throughout the whole country is increasing - the demand and the expressed need for more MCC congregations in New Zealand is evident. The people of Auckland are studying to meet this need - in the meantime your prayers, contributions and support are vital. We need New Zealand leaders - you can help by providing resources which are not available in this country.

We look to the future, knowing that it is in the hands of God, and that we too are in that place of peace and challenge.

Submitted by the Rev. Jan Weymouth  
Church Extension Officer for New Zealand.

## HISPANIC REPORT:

Hispana is doing very well. The Rev. Jose Parets is very busy with the Hispanic Church. They had a congregational meeting in which he was elected pastor for three more years. Jose is still involved with the Cuban refugees as well as with other religious groups. We have an exhorter who is applying for license. The Church also has an outreach in New Jersey.

Santa Cruz is also doing very well. They are growing slowly but surely. Rev. Bern David had an operation for cancer of the colon. He is still working with the Cubans as well as doing his other activities.

Cristo Rey has had some problems. The Rev. Jose Cruz has been a little discouraged by the lack of support from the Fellowship, from the Miami Church, and also for the lack of interest from the people. He has been forced to move services to his own apartment. He is now waiting to find a suitable place to rent for worship services.

Latina is doing very well. We have finished the fliers and distributed them through the Hispanic bars and the people are responding to them. We have thirteen to fifteen regular people attending our services. On 26th April we had a memorial service for a Cuban that died here. This was a good way to announce the Church to the Cuban community. The Los Angeles Church has been very kind to us in offering us accommodation where we can worship regularly and assisting us in many other ways.

I, Rev. Jose Mojica, am doing well. At Minister's Conference God awakened my calling again. I am now working with John Chasteen, the Cuban Relief Fund Director, as well as working with the Church.

I feel that God is working in the Hispanic community and that with your help we shall grow.

Submitted by the Rev. Jose Mojica  
Church Extension Officer for the Hispanics.

## NIGERIA:

This year saw Rev. Charlie Arehart and myself going to Nigeria to assess the needs of the Churches there, to encourage them and to purchase the car which had been promised from General Conference to the people of Nigeria. On our arrival in Nigeria we found that inflation was very high, things were very expensive and the money that we had been given from the Fellowship to purchase a van or a car was not as much in the Nigerian money as we had expected it to be. We found it better to buy a VW car than to provide a van. The roads were pretty terrible and we realised a van would not last long under such conditions.

The prices and inflation in Nigeria were unbelievable. The people are very very poor. The normal things of daily life which we take for granted are great luxuries to these of our people. Water, light, medical help are all things which are not readily available.



We proceeded from Lagos to Imo State where we were able to visit each group. The Churches there are full of children; the average family has seven children. One of our members has five wives and twenty eight children; he has now decided that as a Christian he should live a monogamous life! The women have very little part to play in the Church, and are kept very much in the background. A reception was held for Rev. Arehart and me one evening where palm wine was offered round, but only the men were allowed to come, the women were not allowed to mix with them. Upon my asking why the women were not there, I was told that if the women came the men would leave. However, they do sit together during services.

The services are very lively and very noisy. Like all MCCs they love to sing, and the Word of God is preached regularly. One of the things that concerned us is that they do not teach the people any form of giving. They consider that the pastors should be taken care of by the Fellowship and therefore they do not really need to give - part of this of course stems from their poverty. However, some of them are more well off and yet still do not give. We tried to explain to them the Biblical reasons for giving and Rev. Arehart pointed out that if they could not give in money they could give of the vegetables and things that they grow, but we did not meet with much response to this.

There is so much disease, poverty and dirt there, and lack of medical help, that we decided we must buy medicines and various salves and try to do something to help some of the people. Rev. Maduka had explained to the people that I was a nurse and they seemed to be expecting me to do some miraculous cures; of course this was not possible - either financially or medically. However, we did do the best we could. We found that people came from far and near to seek for help. The word seemed to get around that I was able to lance boils and abscesses and clean wounds and give a little bit of information on various things and the people flocked from outlying villages. It was a very interesting experience but I felt very frustrated as I knew that I was only touching the tip of the iceberg and that although I could help initially there was no one to continue with the dressings, etc.

The majority of the needs there are social. Spiritually, they have many churches and missions of all denominations and all kinds, the whole place is inundated with churches.) The majority of the people seem to know God. They have had many missionaries there in the past and everywhere you go you see texts on cars, on all kinds of commercial transport - saying that Christ is Lord, Jesus Saves, We Are Christians.

The area where most of our churches are is what was Biafra until 1970 and the effects of the Biafran war are still evident in the people. This State does not have a representative in Government and so they do not get the help that they need socially. There is only one industry in the whole of Imo State and that is a brick factory run by Germans. These Germans had made waterlines so that some of the villages had a tap by which they could have water. However, the water is not clean, but is the water that has been used to wash the bricks and do the work first and then is filtered through. This water was also intermittent - some days it was not possible to have any. If the factory is not working then the water does not run and of course at night it goes off. The lack of water of course creates very unclean conditions in which disease grows very quickly. The nearest mission hospital is ninety miles away. There is a Government hospital in Okiigwe but the Nigerians do not like going there, as we were told that each time they went and were given a prescription by a doctor, when they took it to the pharmacy to be filled they were usually told it was out of stock. Many of the people who had been there for injections or operations had come back with various infections because of non-sterile equipment being used. It is also very expensive.

The thing that was asked of us most was if we could build a clinic there, or a Church building. The clinic seemed to be the thing that people required most. However, I feel that it would be wrong of us to promise them such a thing if we were unable to keep that commitment. Things are very, very expensive in Nigeria; one has to bribe the police to do anything. I think it would cost us a great deal of money to erect such a building, in bribes as well as the cost of the building materials and the labour. Even if we were to be able to finance such a project as the building of the clinic, I wonder how we would be able to staff it? There seemed to be no doctors or nurses there. One cannot run such a resource without having doctors and nurses and this would mean training them. The cost of drugs is also very high and essential materials like surgical supplies are practically non-existent. Although Nigeria is a very rich country, the wealth is not divided very well. It would appear that the rich just get richer and the poor get poorer the whole time. I really think that we have to weigh very carefully any promises that we make in the future to Nigeria. We must be realistic about what the Fellowship's aims are. Are we going into Nigeria to reach the people with the Gospel only, or are we going there to help meet their social needs also? If the latter, then I think we have to be very realistic and make longterm aims, not make promises that we cannot fulfill. At present, we are sending Rev. Maduka one hundred and fifty dollars a month, this one hundred and fifty dollars of course helps to keep him and his family as he has no other income. All the other worship co-ordinators work in a secular job and run the Churches; of course they would like to be paid by the Fellowship as pastors in the future. This was one of their main requests.

I think that the car we have bought for Rev. Maduka will be of great help to him, as petrol is reasonably cheap and I am sure that he will be able to maintain it. Rev. Maduka does not drive so we have instructed someone to teach him.



We have also paid the insurance for the first year for him. One of the assets of having a car is that Rev. Maduka will be able to take some of the more seriously ill people to the mission hospital, ninety miles away. Needless to say, the people were very thrilled by this gift from the Fellowship.

I personally think that we should continue to support Rev. Maduka in his efforts to start groups in Nigeria, but, we should encourage them to be self-supporting as well. I do not think that at present we have the financial means to undertake the building of a clinic or a Church. It has taken us six years to raise the money for the car to go to Nigeria. I think a more realistic aim would be to perhaps enable a member of one of the Churches who wants to do medical training, or pastoral training, to come to one of our countries and do this and then to encourage him/her to go back to their own country to work with the people there.

The people were very thrilled with the fact that the Fellowship had sent somebody to see their needs and assess them, and to share fellowship with them. They wish to extend their thanks to the General Conference for all the love and fellowship that has been shown them.

Submitted by Rev. Elder Jean A. White  
Executive Secretary for World Church Extension

Report from the Committee for Church Extension in the United Kingdom and Western Europe.

## UNITED KINGDOM

In the United Kingdom we have seen quite a surge of interest in MCC. Rev. Troy Perry's visit in May, 1980 was a great boost to the morale of the people here in England. The article that was written about Rev. Perry after his visit brought in a lot of enquiries.

We had hoped that the United Kingdom would become a separate district in 1981 but this has not been a viable proposition. We have seen two of our groups obtaining their own building during this period, which has been a great boost to us. Thames Valley group has been granted mission status.

We are starting two new groups at the end of May, one in the University town of Cambridge and one in the town of Windsor.

Our main work has been meeting with other groups, being asked to speak at various schools, universities, Church groups. This has given many people a new awareness and vista of the work that we are doing. We have combined meetings and activities with Quest, the Catholic organisation equivalent to Dignity; The Open Church Group, an inter-denominational body working towards greater awareness within their own Churches, and the G.C.M. - a similar organisation. This has been a great asset to our work, many Churches now call us when problems arise that they cannot cope with, seeking our advice and asking us to counsel.

One of our greatest helps has been the publication of "The Metropolitan," which is a magazine of the Church Extension Committee, with a distribution of four hundred copies. This magazine is one which we use as an outreach and also a platform for people to share their views about things within the Fellowship, things they understand and things they don't.

We try to get all the groups together twice a year for a day of workshops, seminars and general fellowship. This is also a day when we invite new enquirers to come and learn more about us.

I really feel the work in England is growing steadily, but, it is not yet the time to separate it from the extension area of Europe. London is still the only Chartered Church, with Thames Valley holding mission status, the rest being study groups which are slowly growing in numbers. In view of the religious apathy of the U.K. I think the work has grown quite well during the last two years. Most of the work has been done in the pastoral service to the local community where the groups are based. The pastoral representation in court cases, hospital visiting, in prison ministry and crisis intervention on nationwide level has certainly been continuously carried out during the last two years.

My main concern in the United Kingdom is the lack of ministers. We still have only five licensed ministers in the country, and this makes starting of new groups somewhat difficult. How many people would like to attend M.C.C. groups but they do not feel that they can either act as lay worship co-ordinator or do not feel called to any form of ministerial training. This is an area where we do need outside help.

## EUROPE:



## WASHINGTON FIELD OFFICE

### FINAL REPORT TO THE UFMCC GENERAL CONFERENCE

Houston, Texas, August 1981

Five weeks ago, on July 1, 1981, the Universal Fellowship of Metropolitan Community Churches closed the doors of its Washington Field Office at Suite 210, 110 Maryland Avenue, N.E., Washington, D.C. The Washington Field Office had opened in September, 1975, and in the almost six years of its existence, the Office has served the Universal Fellowship well.

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Be that as it may, we did close the office on July 1, as directed by the Board of Elders, and it is also my belief that we need now to go on to continue our ministries of doing the Gospel of Jesus Christ. The Lord will work to do God's will in us with or without a Washington Field Office, that much is certain!

Since the Office has been closed, the purpose of this report is to inform the General Conference about the work the Office has been engaged in over the past two years since the last General Conference. In addition, I will take the liberty of giving a retrospective overview of the work of the Office in the close to six years of its existence. I believe that many people in our Fellowship don't understand what the Washington Office did, something the Americom report mentioned. That is regrettable since the Office consistently published newsletters and reports describing its work. But it appears to be a fact.

In September, 1975, the UFMCC Board of Elders created the Washington Field Office of the Fellowship. Office space and telephones were provided at no cost to the UFMCC for the first ten months of the Office's existence as a result of a contribution from the United Church of Christ and the Center for the Study of Power and Peace. (which Adam DeBaugh had headed). The office space was in the United Methodist Building on Capitol Hill, across the street from the United States Capitol Building. The Rev. Roy Birchard and R. Adam DeBaugh were authorized to staff the office, through they were not paid for the first year of the office's existence.

For all six years the Washington Field Office had only two full-time staff people, though often after the Rev. Birchard left Washington the staff work was carried on by Adam DeBaugh alone due to the difficulty in funding competent staff willing to work for the low salary offered by the Fellowship. Staff was salaried after the first year and the salaries were steadily increased by the Board of Elders as funds were available. The final salaries of Washington Field Office staff when the office closed were \$12,839.84 for the Director, and \$8,164.00 for the Administrative Assistant.

In addition to two salaries, the Fellowship has been paying rent and telephone bills for the Office, along with occasional other expenses, such as health insurance for the staff, some printing, and some resources. Generally, however, the Washington Field Office has raised up to 30% of its expenditures outside of the Fellowship General Fund. Funds came from contributions from individuals, organizations and occasionally, MCC congregations and Districts; and from sales of educational materials. In the 21 and a half months from the last General Conference (August 1979) until May 11, 1981 (when this report was finished) the Office had raised \$13,210.12.

With few exceptions, all money for printing, postage, supplies, photo-copying, travel and other expenses has been raised by the Office itself.

The two-person staff handled three major areas for the Universal Fellowship: Christian Social Action, Ecumenical Relations, and Government Liaison (sometimes called "political" work). In addition, the nature of the work in all three areas involves a great deal of Public Education. Because the work of Christian Social Action and Ecumenical Relations will be covered in the reports of those Departments, we will not cover them here. Please remember, however, that all the Fellowship level work on Christian Social Action and much of the Fellowship-level work on Ecumenical Relations was done in the Washington Field Office. (The Rev. Elder Nancy Wilson is Co-director, with Adam DeBaugh, of the Department of Ecumenical Relations, and as a result, some of its work was done in Los Angeles.)

In the area of Government Liaison work for the Fellowship, the Washington Field Office staff:

- Lobbied U.S. Congress virtually alone for Lesbian/Gay rights for three years.
- Helped create the Gay Rights National Lobby to take over the lobbying.
- Housed GRNL in our office for three years, staffed GRNL part of that time.
- Currently assists GRNL in lobbying at their direction.
- Represents the UFMCC to Congress and the Government.
- Represents Integrity (Lesbian and Gay Episcopalians) to Congress.
- Assists MCC and Gay religious visitors in lobbying their representatives.
- Helped coordinate religious testimony at the first Congressional briefings in April, 1980.
- Wrote Rev. Troy Perry's testimony for Congressional briefings.



TO: THE REVEREND JIM DYKES, CHAIR M.C.A.C.

RE: REPORT TO THE GENERAL CONFERENCE 1981 FROM THE  
M.C.A.C. SUBCOMMITTEE ON STANDARDS

FROM: THE REVEREND JOHN W. GILL, CHAIR  
SUBCOMMITTEE ON STANDARDS

Since the General Conference of 1979, it has been the primary task of the Subcommittee on Standards to implement, evaluate, and refine the existing requirements for credentialing of clergy in the U.F. of M.C.C.

To be more specific, the subcommittee has revised various application forms in order to clarify information requested. The end result of this process was the emergence of a "Minister's Manual" for the Fellowship. The final product was a result of a combined effort on the part of the entire M.C.A.C. but preliminary work was done by the Subcommittee on Standards.

Perhaps the most obvious work of the subcommittee was in the areas of transferring of credentials from other denominational bodies and being more specific in the various factors involved in the process of ordination candidacy. Until recently there were only general statements available as to requirements and procedures to follow for transfer of ministerial credentials from other denominations. The subcommittee along with the full M.C.A.C. and the Board of Elders has now developed forms and specific guidelines to facilitate this facet of ministerial credentialing.

Ordination candidacy also received increased attention by the subcommittee with the result being an emphasis on the importance of the initial granting of candidacy status and an increased scope of influence associated with the role of sponsor(s) to the candidates.

Future work for the subcommittee includes development of career testing – a requirement that has yet to be implemented. No time table has been set for the completion of this project due to the multifaceted and complex nature of testing best suited to our needs. The other major area is the entire evaluation of requirements as a whole since the present standards are only in effect until 1983.

At the end of this General Conference I will complete my term on the M.C.A.C. and the Subcommittee on Standards. I wish to express my thanks for the cooperation and dedicated work on the part of all the members of the subcommittee and the M.C.A.C. and the patience and participation of all the clergy and laity of the Fellowship. It is my sincere prayer that the requirements for ministerial credentialing in this Fellowship will always serve to provide for the ministry of this Fellowship the most Spirit-filled and competent clergy possible.

WITH LOVE, YOURS IN CHRIST,

The Rev. John W. Gill, Chair, Subcommittee on Standards, M.C.A.C.  
The Rev. James Glyer  
The Rev. Valerie Bouchard  
The Rev. Austin Amerine





TO: THE REV. JIM DYKES, CHAIR MCAC

RE: REPORT TO THE GENERAL CONFERENCE 1981 FROM THE  
MCAC SUBCOMMITTEE ON PASTORAL CONCERNS

FROM: THE REV. LARRY J. UHRIG, CHAIR  
SUBCOMMITTEE ON CONCERNS

The ministry of the Subcommittee on Pastoral Concerns has devoted much time during the past two years to the task of building communication between the clergy of the UFMCC and those persons who may best support and minister to our individual needs as professional clergy and as persons.

While this is and continues to be an area of great need in our Fellowship, it remains a ministry we have not yet begun to establish. Our efforts have been important, but have not addressed the greater needs of our people.

The focal point of our work has been extensive correspondence on the part of our members with all parts of the UFMCC worldwide. We have spent literally hours on the phone with members of the clergy who were in pain, frustration, and despair. I certainly believe that every phone call and every letter was a vital part of greater ministry and yet I am convinced that we as a Fellowship must move into more serious and established structures to do continuing care and nurture and building of our person resources.

The following proposal for an Institute for Pastoral Care is the product of our perception of need and our vision for the future. It was offered by the Subcommittee to the full Credentials Committee meeting in Dallas, Texas in January of 1981 and is offered to the Board of Elders for their consideration. By the time we meet for General Conference in Houston in August these topics will have been discussed at several forums.

In addition to this proposal I would like to advocate the need for the Fellowship to create a Judicial system to receive and review charges brought against any member of the clergy as well as create a procedure for the disposition of said charges in a manner which is both expeditious and sensitive to the needs of all concerned. This structure must be instituted in order for these matters to be separated from the credentialing process.

I believe that both the Judiciary and the Pastoral Care Institute will free the Credentials Committee from these concerns and allow three structures better able to do that which they were created to do, i.e. meet the needs of our ministry.

I must close by expressing my gratitude to the Credentials Committee, the Board of Elders and to the Fellowship for their support of these efforts. It is our hope that our persistent work and reaching out will enable all of us to see the vision of the kind of ministry we can and shall create. I personally remain committed to this task and I am sure that each member of the Subcommittee who has spent long hours sharing with our clergy join with me in this commitment.

IN FAITH AND VISION,

The Rev. Larry J. Uhrig, Chair, Subcommittee on Concerns, MCAC  
The Rev. Carolyn (Dusty) Pruitt  
The Rev. Robert Cunningham  
The Rev. Lee J. Carlton

The Task Force on Pastoral Care is given the following agenda for its initial consideration:

The task of the ministry of pastor care is to:

1. Provide the Fellowship a continuing flow of information on resource material for pastoral care of the clergy i.e. books, seminars, continuing education programs, resource persons in the areas of professional counseling and clinical pastoral education.
2. Sponsor clergy retreats and workshops at regional and district levels to address issues of pastoral concern, such as depression, relationships with spouses, conflict with boards and congregations, self-image, authority, etc.

The future direction of the ministry of pastoral care would be to operate Fellowship conference and retreat centers and engage in full-time pastoral care for clergy and their spouses. The ministry of pastoral care would consider and advise the Fellowship on all matters related to the mental, physical and emotional health of our professional clergy. Such matters would include benefits, retirement plans, and other medical benefits.

The task force is charged with the responsibility to seek the resources in this Fellowship, to initiate this ministry, to advise the Board of Elders on the creations of a structure to fulfill this ministry. The following are initial guidelines for this structure:

1. The Proposed Commission on Pastoral Care would be made up of qualified lay and clergy persons who have experience and training in the areas of Clinical Pastoral Education, Counseling and all related Mental Health professions.
2. The Chair of this ministry would have access to the Ministerial Credentials and Affairs Committee to advise the committee and to advocate pastoral care issues in the construction and implementation of structure.
3. The Chair of the Ministerial Credentials and Affairs Committee's Subcommittee on Concern would be liaison to the proposed Commission or Institute for Pastoral Care.



JUDICIARY

I INITIATION OF CHARGES

The judicial process begins when charges are brought as defined in the By-laws (Section IV).

II INVESTIGATION OF CHARGES:

When charges are brought, a copy of the charges with documentation is to be sent to the Judicial Convener and to the person(s) charged. Upon receipt of the charges, the Judicial Convener shall designate two persons to investigate the credibility of the charges, in a timely manner. If both Investigators find that the charges have substance, a hearing shall take place within thirty days. If and when the charges are found to have substance, the individual(s) charged are to be placed on Inactive Status with the regular salary to continue until final disposition of the charges.

III. APPOINTMENT:

When the Judicial Convener is informed that charges are found to be substantive, he/she shall designate a three person Judicial Board to hear the charges, at the same time, he/she shall designate three persons to serve on a Judicial Board of Appeals.

In selecting persons to serve in all of the above positions, the Judicial Convener shall be guided by these considerations:

- a. These persons are to be individuals of good standing in the UFMCC with recognized qualities of loyalty, commitment, good judgement, and impartiality.
- b. Geographic proximity shall be an important consideration.

All persons appointed by the Judicial Convener to serve in the judicial process are to be confirmed by the Board of Elders.

IV HEARINGS:

The Judicial Hearing shall take place within thirty days of receipt of the report of the investigation team. The hearings shall take place in the general location where the alleged misconduct took place. At the hearing, the person(s) charged shall have the right to hear and confront all witnesses. The person(s) charged is entitled to be represented by an advocate who must be a person in good standing in the UFMCC. Only first-hand evidence is admissible. A clear and accurate written and/or taped record shall be kept of the entire proceedings. The person(s) charged shall be entitled to an accurate and understandable copy of the same.

Within twenty-four hours of the close of the hearing the Judicial Board shall render a decision. Anything less than a unanimous decision shall result in a finding of "Innocent". A copy of the decision shall be given to the person(s) charged, those bringing charges and the Judicial Convener. The person(s) charged has forty-eight hours to claim the right of appeal.

APPEAL:

Upon receipt of written request for appeal, the Judicial Convener shall initiate the appeals process which is to take place within thirty days. The Judicial Convener shall designate an appropriate location and time for the meeting of the Judicial Board of Appeals. The same guidelines shall pertain to procedures as those outlined in the section IV above.

Upon receipt of the decision of the Judicial Board of Appeals, the Judicial Convener shall take the appropriate action to follow the directives contained in that decision. The decision of the Judicial Board of Appeals shall be final.

VI. JUDICIAL CONVENER:

The person designated by the Board of Elders as the Judicial Convener shall be a person in good standing in the UFMCC and shall function as the Chair of the Judicial Committee. The Judicial Convener shall serve without compensation for a term of four years. He/she shall hold no other position that would present a conflict of interest, i.e. District Coordinator, M.C.A.C.(C.C.C.C.), or Board of Elders.

VII. COSTS:

The costs of the judicial process shall be the responsibility of the UFMCC. The costs of preferring charges shall be the responsibility of those bringing charges. The costs of defense shall be the responsibility of those being charged.

However, persons may appeal to the Convener if their inability to pay costs may prevent substantiation or argument of charges or an adequate defense; and the Convener shall then take up the matter with the Clerk of the Board of Elders.

- VIII A Judicial Committee of 3 persons including the Judicial Convener, who will serve as chair shall be appointed by the Board of Elders for staggered terms of four years. It shall be the duty of the committee to develop definitions of the judicial process and to provide general oversight of the judicial process in the UFMCC.

CHANGES TO THE MANUAL ON THE CLERGY

Page 1 INITIAL LICENSE

2. Applicant will .....Chair of MCAC
3. Completed forms .....Chair of MCAC
4. The Chair of MCAC checks to ascertain that all material is completed.
  - a. Chair will notify the candidate of an incomplete application due to missing materials.
  - b. All missing material must be received by the Chair of MCAC by January 15.
  - c. All incomplete applications after January 15, will become immediately invalidated.
  - d. The absence of material to be submitted by persons other than the candidate shall not invalidate the application so long as the candidate has tried in good faith to see that such materials are provided.
6. March/April prior to the District Review Committee meeting the Chair of MCAC will contact by telephone or in writing the candidates and the District Coordinator. The District Coordinator will set up the appointments for the District Review Committee.

page 1 RELICENSE

1. Sixty days prior to meeting with the DRC applications which include all evaluations must be filed with the District Coordinator in triplicate.
2. The District Coordinator checks to ascertain that all material is completed and notifies the applicant.
3. All Missing materials must be received 30 days prior to meeting of DRC.
4. Same as number 3

page 1 CANDIDATES FOR ORDINATION

1. The candidate .....Chair of MCAC

page 1 TRANSFER OF PROFESSIONAL MINISTERIAL STANDING

- b. Transfer of Professional Ministerial Standing form (B-009) must be filed in triplicate to the Chair of MCAC along with a check for the entire package of proficiency exams.

page 6 PROFICIENCY EXAMS

....Candidates for the licensed ministry must apply to the Chair of MCAC November 30th of the preceding year that they wish to take the proficiency exams.  
Information on the cost.....may be obtained from the Chair of MCAC  
Copies of the most recent .....from the Chair of MCAC

page 7 CANDIDATE CHECK LIST FOR INITIAL LICENSE IN UFMCC  
PRIOR TO 30 NOVEMBER

- initial license form requested from Chair of MCAC
- omit District Coordinator forwards name of candidate to MCAC

JANUARY 15

All missing materials must be received by this date or the application is invalidated.  
The absence of material to be submitted by persons other than the candidate shall not invalidate the application so long as the candidate has tried in good faith to see that such materials are provided.

MARCH/APRIL

- omit (other required papers are sent to District Coordinator)



MAY/JUNE

decision of DRC REPORTED to the Ministerial....

JULY/AUGUST

initial license goes into effect.

page 8 **REQUIRED PAPERS**

A. All applicants must submit a paper of approximately five double-spaced 8½ X 11 (A4) typewritten pages in length responding to the question, "How can a person be a Christian and a homosexual?" This paper must include but not be limited to a presentation of the following:

1. pertinent scriptural reference
2. divergent theological perspectives.
3. personal development of understanding and handling topic.

page 8 **EXCEPTIONS TO REQUIREMENTS**

Application forms may be obtained from the Chair of MCAC

page 14 **SECTION VI - REQUIRED PAPERS** - see page 8 of the Manual on the Ministry for further details

page 14 **SECTION VII - EVALUATION FORM EV-1**

The applicant is responsible for supplying EV-1 forms to all the evaluators defined on that form and is responsible for making sure each evaluator knows to send his/her copy to the chair of MCAC when complete. The only EV-1 form to be attached to this application will be the applicant's own; all others will be sent directly to the Chair of MCAC. Additional copies can be acquired by writing the Chair of MCAC.

page 14 When this form is completed submit it and all attachments in **TRIPPLICATE** to the Chair of MCAC or the World Church Extension Office in the area the applicant is applying for license.

page 14 **CHECKLIST FOR RELICENSE**

....Request form for relicense from Chair of MCAC.

page 15 **AT LEAST 60 DAYS PRIOR TO MEETING WITH THE DRC**

.....Application filed with District Coordinator in triplicate.

.....Any additional material pertaining to continuing education (transcripts, etc.) must be included in triplicate.

page 15 **AT LEAST 30 DAYS PRIOR TO MEETING WITH THE DRC**

.....All missing materials must be received by the District Coordinator.

page 15 **MAY/JUNE**

.....Decision of DRC REPORTED to MCAC for certification by the clerk, Board of Elders

**PROCEDURES FOR REINSTATEMENT OF LICENSE IN THE EVENT OF LAPSE OF LICENSE OR PRIOR REMOVAL**

If for any reason the license of a minister is allowed to lapse or is removed (denial of relicense, failure to apply for relicense, judiciary committee action, revocation by MCAC, etc), the procedures for reinstatement of license shall be as follows:

1. If it has been a year or less since lapse/removal of license (in August).....
2. If it has been more than a year since the lapse/removal of license.....

page 16 **SECTION II - ANNUAL REVIEW FORM EV-1**

.....Additional copies can be acquired by writing the Chair of MCAC.

**SECTION IV - ACADEMIC WORK**

page 17 When this application is completed ...In a district the deadline for submission is 60 days prior to the meeting of the DRC

**DURING THE FIRST QUARTER OF THE YEAR THE MINISTER INTENDS TO APPLY FOR ORDINATION CANDIDACY.**

page 18 .....Application for both Relicense and Ordination requested from the Chair of MCAC.

## PROCEDURES FOR EXTENSION OF ORDINATION CANDIDACY

page 24 Candidate will request form ( ) from the Chair of MCAC  
PRIOR TO 30 NOVEMBER

page 27 .....Request for Transfer of Professional Ministerial Standing in UFMCC form B-010, Chair of MCAC  
JANUARY 15

page 27 .....All missing materials must be received by Chair of MCAC or the application is invalid.  
The absence of material to be submitted by persons other than the candidate shall not invalidate the application so  
long as the candidate has tried in good faith to see that such materials are provided.  
MARCH/APRIL

page 27 If candidate passes exams then.



## COMMISSION ON GOVERNMENT STRUCTURE AND SYSTEMS

## REPORT TO THE GENERAL CONFERENCE

APRIL 1, 1981

The commission met in Toronto, Canada, on June 12-15, 1980. The following commission members were present:

|                |   |                       |   |                         |
|----------------|---|-----------------------|---|-------------------------|
| Lay Members    | - | Larry Rodriguez       | - | Southwest District      |
|                |   | George Kennedy        | - | South Central District  |
|                |   | Kerry Brown           | - | South Atlantic District |
|                |   | Dick Follett          | - | Southeast District      |
|                |   | Herm Mank             | - | Northwest District      |
|                |   | Allen Fox             | - | Mid-Atlantic District   |
|                |   | Jackie Walker         | - | Great Lakes District    |
|                |   | Larry Whitsell        | - | Mid-Central District    |
|                |   | George Olds           | - | Canadian District       |
| Clergy Members | - | Rev. Bob Arthur       | - | Southwest District      |
|                |   | Rev. Candace Naisbitt | - | South Central District  |
|                |   | Rev. Gil Lincoln      | - | South Atlantic District |
|                |   | Rev. Judy Davenport   | - | Southeast District      |
|                |   | Rev. Shelley Hamilton | - | Northeast District      |
|                |   | Rev. Austin Amerine   | - | Northwest District      |
|                |   | Rev. Frank Scott      | - | Mid-Atlantic District   |
|                |   | Rev. Val Bouchard     | - | Great Lakes District    |
|                |   | Rev. Bob Darst        | - | Mid-Central District    |
|                |   | Rev. David Gunton     | - | Canadian District       |
| Chairperson    | - | Rev. Don Eastman      |   |                         |
| Asst. Chair    | - | Jean Gralley          |   |                         |

In consideration of the By-Laws proposals 9 through 22 presented at the 1979 General Conference and referred to GSS, the commission concentrated its attention at this initial meeting on Article IV of the Fellowship By-Laws. An initial draft of proposed revisions was completed. Members of the commission agreed to seek input on the proposals from their respective districts prior to the next GSS meeting.

The commission met again in Dallas, Texas, January 15-17, 1981. Members present included:

|                |   |                       |   |                         |
|----------------|---|-----------------------|---|-------------------------|
| Lay Members    | - | Larry Rodriguez       | - | Southwest District      |
|                |   | George Kennedy        | - | South Central District  |
|                |   | Bob Harmon            | - | South Atlantic District |
|                |   | Jonee Shelton         | - | Southeast District      |
|                |   | Herm Mank             | - | Northwest District      |
|                |   | Allen Fox             | - | Mid-Atlantic District   |
|                |   | Jackie Walker         | - | Great Lakes District    |
|                |   | Larry Whitsell        | - | Mid-Central District    |
|                |   | Marcia Geyer          | - | Northeast District      |
| Clergy Members | - | Rev. Bob Arthur       | - | Southwest District      |
|                |   | Rev. Candace Naisbitt | - | South Central District  |
|                |   | Rev. Gil Lincoln      | - | South Atlantic District |
|                |   | Rev. Judy Davenport   | - | Southeast District      |
|                |   | Rev. Shelley Hamilton | - | Northeast District      |
|                |   | Rev. Austin Amerine   | - | Northwest District      |
|                |   | Rev. Frank Scott      | - | Mid-Atlantic District   |
|                |   | Rev. Val Bouchard     | - | Great Lakes District    |
|                |   | Rev. Bob Darst        | - | Mid-Central District    |
|                |   | Rev. David Gunton     | - | Canadian District       |
| Chairperson    | - | Rev. Don Eastman      |   |                         |
| Asst. Chair    | - | Jean Gralley          |   |                         |

Part of this meeting included input from members of the M.C.A.C., who met jointly with the commission on January 16. At this meeting the following recommendations for revision of Article IV were finalized.

## FINAL RECOMMENDATION:

COMMISSION OF GOVERNMENT, STRUCTURES,

AND SYSTEMS.

MEETING IN DALLAS, TEXAS, JANUARY 15-17, 1981

## ARTICLE IV

### RATIONALE

"Priesthood of all believers" is Scripturally based. It implies both a privileged relationship to God and a consequent responsibility to minister.

Laypeople, both titled and untitled, minister. By not recognizing this in our past bylaws, we've tended to discount the validity and vitality of lay ministry, particularly of the untitled laity.

"Laos" or "People of God" is the origin of our word "Laity."

We wish to refer to Scripture without quoting, due to certain inappropriate references (such as "one wife").

Service responsibilities and administering Rites and Sacraments are under direction of pastor/interim pastor/worship coordinator (grouped as "appointed authority" for brevity).

"Extraordinary circumstances" might include a pressing need in a very small study group. Our intent is to strongly advise against a deacon's dual participation (due to probably conflict of interest) without tying the hands of a congregation that might find dual participation necessary or desirable.

Appointment may be reviewed annually or at local discretion (such as by amendment to local bylaws).

### MINISTRY

The UFMCC affirms the universal priesthood of all believers (1 Peter 2:5-10). All members of the Church are called by God to a ministry of the Gospel of Christ in the Church and in the world.

#### A. MINISTRY OF THE LAITY

1. THE PRIESTHOOD OF ALL BELIEVERS: Laypeople are the People of God, called by God and authorized by Scripture to respond to the Word, serving as Christ served, to the end that the Church be edified and the world transformed. UFMCC affirms that this is the ministry of every layperson in this Fellowship.

2. DEACONS: As outlined in the New Testament, their office is an historic ministry of service and aid within the Christian Church.

a. RESPONSIBILITIES: In accordance with the spiritual responsibilities of the office, deacons minister to those in need, the sick, the friendless, and those persons who may be in distress. Deacons serve, and may administer the Rites and Sacraments, under the authorization and direction of their appointing authority. Except in extraordinary circumstances, deacons shall not serve on local church (Interim/Advisory) Boards of Directors.

b. QUALIFICATIONS: Deacons shall be members in good standing of a local church body and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgment, and of proven dedicated service.

#### c. APPOINTMENTS:

(1) All persons appointed deacons by the pastors of Chartered Churches are subject to approval by the local Board of Directors.

(2) All persons appointed deacons in missions or study groups by the local interim pastor/worship coordinator are subject to approval both by the District Coordinator/Coordinator of Church Extension and by the Interim/Advisory Board of Directors.

(3) The term of office for deacons shall be for three (3) years. Persons may be reappointed at the end of any term.

d. TRAINING: Training before and after the appointment of deacons is the responsibility of the appointing authority and may be delegated.



e. **DISCIPLINE:** A deacon may be disciplined for disloyalty, unbecoming conduct, or dereliction of duty. For cause, the appointing authority may suspend a deacon from the exercise of a deacon's duties for a period of not more than thirty (30) days, and must report that suspension and the reasons for it to the approving authority/authorities.

(1) In Chartered Churches, the pastor, together with a majority of the full Board of Directors, may for cause remove a deacon from office or impose lesser discipline.

(2) In missions and study groups, the interim pastor/worship coordinator, together with the approval of the full Interim/Advisory Board of Directors, and with the approval of the District Coordinator/Coordinator of Church Extension, may for cause remove a deacon from office or impose lesser discipline.

f. **DISTRICT WORKS:** If the need arises, the District Coordinator/Coordinator of Church Extension may request a deacon to serve for district work. This request is subject to approval of the appointing authority and the Board of Home Missions/Church Extension Committee.

## **B. MINISTRY OF THE CLERGY:**

1. **CLERGY:** Clergy are members of the People of God, called by God, authorized and legally recognized by this Fellowship to serve among the people as professional ministers of the Word and Sacraments.

a. **RESPONSIBILITIES:** In accordance with their call, clergy shall administer the Rites and Sacraments of this Fellowship and be teachers and preachers of the faith to the end that the world may believe and the Church might be renewed, equipped, and strengthened in its ministry.

b. **QUALIFICATIONS:** Clergy are those persons of professed and demonstrated call to be professional Christian ministers who meet the qualifications established by the M.C.A.C. These qualifications shall be subject to approval of the General Conference.

c. **CREDENTIALS:** In accordance with procedures and standards established by the M.C.A.C. and subject to approval of the General Conference, credentials as clergy will be issued on a biennial or a lifetime basis.

d. **DISCIPLINE:** The UFMCC cannot condone disloyalty, unbecoming conduct or dereliction of duty by the clergy and therefore the following provisions are established for discipline of clergy.

"District work" might include starting new works or leaving a home church body to serve in another district congregation.

The clergy are seen as part of the whole body of God's People, rather than a separate entity.

All clergy have a pastoral role but are not necessarily restricted to a pastoral role. "Teaching" and "Preaching" are intended to be used and applied in a broad sense as they apply to each person's specific ministry call.

Because of the interrelationship between qualifications, standards, and procedures, as well as their implementation, The M.C.A.C. should be involved in each area.

Note that the ultimate approval of qualifications, standards, and procedures must be made by the General Conference.

The terms "biennial" and "life-time" will enable the M.C.A.C. to apply appropriate terms that are consistent with the language and societal/cultural conventions of the various countries where our clergy serve. For example, not all countries recognize the term "licensed" as a legitimate title, i.e., work permits may or may not be issued based solely on the title the Fellowship applies. This does not eliminate the terms "Licensed" or "Ordained" as presently applied to clergy in the standards and procedures.

The inclusion of missions and study groups is meant as a move towards enabling persons in small groups to begin training for the professional ministry. Qualified persons should not be penalized because of the size of their church. It should be noted, however, that approval of the District Coordinator/Coordinator of Church Extension places appropriate control over such appointments.

On occasion, church bodies may need assistance in the training of their student clergy. This also implies that a move is needed towards a broader based educational program on the District/Fellowship level.

#### c. APPOINTMENTS:

(1) All persons appointed student clergy by pastors of Chartered Churches are subject to approval by the local Board of Directors.

(2) All persons appointed student clergy in missions or study groups by the local interim pastor/worship coordinator are subject to approval both by the District Coordinator/Coordinator of Church Extension and the local Interim/Advisory Board of Directors.

(3) Term: The term of a student clergy-person shall be for one (1) year. No person shall serve as a student clergyperson for more than a total of five (5) terms.

d. TRAINING: The student clergyperson will engage in a program of spiritual and practical study under the direction of the appointing authority and/or through any appropriate, recognized educational agency. This program may be supplemented by the Board of Home Missions/Church Extension Committee or any person and/or agency designated by them.

e. DISCIPLINE: Reasons and procedures for discipline or removal of student clergy are identical to those given in these By-laws for deacons.

f. DISTRICT WORKS: If the need arises, the District Coordinator/Coordinator of Church Extension may request a student clergyperson to serve for district work. This request is subject to approval of the appointing authority and the Board of Home Missions/Church Extension Committee.



The inclusion of "a majority of the elected District Officers," will accommodate for those circumstances where problems occur "at-large" rather than confined to a specific location.

"Judiciary Committee," a separate body to administer discipline will enable the M.C.A.C. to minister through pastoral care without causing fear and restraint on the part of the clergy to seek that care.

While the M.C.A.C. needs to remain removed from the direct disciplinary process, they still need to set the overall standards and procedures so as to provide a consistent framework within which the clergy may function.

By limiting options, necessary controls are placed upon the disciplinary process. Conditional credentials are not implied but rather that existing credentials may be limited so as to provide an atmosphere of growth for the clergy. Care is intended and implied throughout rather than punitive action.

The terms "student clergy" (plural) and "student clergyperson" (singular) are used rather than "minister" to emphasize that all of God's people are ministers and not just the clergy. The universality of the term "clergy" seems the best choice.

(1) Initiation of disciplinary procedure for clergy of UFMCC may only be accomplished by a formal statement of charges made by 1) majority vote of the local congregation affected, 2) a majority of the elected District Officers, or 3) three members of the clergy of the Fellowship. The charges must be presented in writing to the accused clergyperson and to the appropriate Judiciary Committee appointed by the Board of Elders.

(2) The Judiciary Committee(s) functions according to standards and procedures, including appeals, established by the M.C.A.C. and subject to approval of the General Conference. The committee shall be responsible to determine facts alleged and whether those facts constitute disloyalty, unbecoming conduct, or dereliction of duty.

(3) The Judiciary Committee(s) may take disciplinary action by administering rebuke and/or 1) impose specific conditions on the exercise of the credentials of the clergyperson charged for not more than one year, 2) suspension from duty or of clergy credentials for not more than one year, or 3) removal of credentials. The Judiciary Committee(s) shall direct the M.C.A.C. to minister to the clergyperson charged.

(4) The Judiciary Committee(s) may rebuke parties who are found to have brought charges frivolously or maliciously.

e. RETIREMENT: The UFMCC recognizes as honorably retired, clergy who retire after suitable years of service for age, illness, or other compelling reasons. Such clergy shall retain all rights and privileges accorded to the credentials held upon retirement.

2. STUDENT CLERGY: Student clergy are qualified persons who feel called by God to serve among the people as professional ministers of the Word and Sacraments. For a limited time they may serve in this position to test their call and to develop needed skills.

a. RESPONSIBILITIES: In accordance with their call and the test of that call, student clergy will concentrate on learning experiences. Those learning experiences shall include ministry in local congregations as well as academic studies. Student clergy may administer the Rites and Sacraments under the authorization and direction of the appointing authority. Except in extraordinary circumstances, student clergy shall not serve on local church (Interim/Advisory) Boards of Directors. Student clergy may serve as worship coordinators of churches, missions or study groups.

b. QUALIFICATIONS: Before being appointed student clergy, an individual must be a member in good standing within this Fellowship and must have demonstrated a spiritual disposition, willingness and ability to work well with others, and must show promise of ability to do the study and work of the clergy in this Fellowship.

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(2) In missions and study groups, the interim pastor/worship coordinator, together with the approval of the majority of the full Interim/Advisory Board of Directors, and with the approval of the District Coordinator/Coordinator of Church Extension, may for cause remove a deacon from office or impose lesser discipline.



# REPORT ACCEPTED - RESOLUTION AT END OF REPORT DEFEATED

## DEPARTMENT OF CHRISTIAN SOCIAL ACTION

### REPORT TO THE UFMCC GENERAL CONFERENCE X

Houston, Texas, August 1981

The Washington Field Office inherited the Commission on Christian Social Action when Adam DeBaugh was made its chair in 1976. At that time the Commission was broken down into committees on women's issues, men's issues, and racism. At the 1976 General Conference, a section on Human Rights was added to the portfolio of the Commission.

At the last General Conference, in 1979, a Race Relations Task Force was created under the Commission on Christian Social Action. In 1980 the Board of Elders changed the name of the Commission to the Department of Christian Social Action, with Adam DeBaugh named as Director.

The Department of Christian Social Action (DCSA) has benefited from being headquartered in the Washington Field Office and much has been accomplished. We do not, however, anticipate that the closing of the office will be a major problem in terms of what the DCSA can continue to do in the future.

The scope and focus of the DCSA has changed over the years as we have defined Christian Social Action in the Universal Fellowship. From the very beginning of our life together as a community of faith, Troy Perry has preached a three-pronged Gospel: Salvation, Community and Christian Social Action. The DCSA has defined Christian Social Action in two phrases, which are two ways of saying the same thing. Those phrases are: "meeting human needs" and "doing the Gospel of Jesus Christ."

This is what the Department of Christian Social Action is committed to: meeting human needs, which is doing the Gospel of Jesus Christ.

But we also realize that Christian Social Action can not be imposed from the top down, nor is it the same in different congregations. So the DCSA has tried to encourage as many different forms of Christian Social Action as possible. We have said that the formula for successful Christian Social Action work is this: determine the needs that exist in your community, determine the talents and resources your congregation has, determine your congregation's interests, fit that all together into a program of Christian Social Action.

As a result, a lot of the work of the DCSA has been hard to pin down. It has involved letters and talks with people in local congregations, helping them develop Christian Social Action programs. Some congregations haven't needed any assistance and have begun very successful programs; others have used the resources of the Department to good effect.

Here are things the Department of Christian Social Action has been doing since last General Conference:

- \* Assisting local MCC congregations' Christian Social Action committees.
- \* Public education about Christian Social Action through publications, public speaking, interviews, correspondence, etc.
- \* Considerable correspondence with local MCCs.
- \* CSA workshops at local MCCs and District Conferences.
- \* General informational mailings to UFMCC congregations.
- \* Advice to MCC congregations on such issues as draft counselling, immigration, tax exempt status, legal rights, etc.
- \* Publish A New Day.
- \* Publish DCSA: Meeting Human Needs.
- \* Publish Christian Social Action Workbook.
- \* Publish educational pamphlets:
  - Writing to Congress
  - Coming Out!
  - Gay Rights Protection
  - Proclaim Liberation in the Land
- \* Produce four different educational, CSA Buttons:
  - the cross and lambda
  - Gay and Proud: So Don't Even Argue
  - Happy to be Gay
  - Homophobia can be Cured: With Education
- \* Pink Triangle pins.
- \* Wide distribution of The Bible and Homosexuality by the Rev. Michael England.
- \* "Bible and Homosexuality" workshops at conferences.
- \* Distribution of Positively Gay.
- \* Prepared position papers for the Board of Elders, such as the one on School Prayer in 1981.
- \* Assisted Cuban Relief Program, raising money, prepared "questions for prospective sponsors," disseminated information.

- \* Produced Background Profiles on three Latin American countries for the Rev. Jose Mojica's visit there.
- \* Maintained Lesbian/Gay press list for Fellowship.
- \* Assisted disseminating information about the Rev. Brent Hawkes' fast in 1981.
- \* Race Relations questionnaire printed and mailed to all congregations.
- \* Considerable correspondence with prisoners.
- \* Coordination and providing of resources for a large number of Lesbian and Gay organizations, including the National Association of Social Workers Gay Task Force, the American Library Association Task Force on Gay Liberation, the National Coalition of Black Lesbians and Gay Men, Mariposa Foundation, National Gay Task Force, and many, many others, both national and local groups, as well as international organizations. The Department of Christian Social Action is sometimes the only real contact these groups have with the UFMCC.
- \* Kept MCC congregations informed of pending legislation in the U.S. Congress of interest.

The main task of the DCSA, of course, is being available to local MCC congregations to provide assistance, resources, support, advice, encouragement and help in developing Christian Social Action programs that fit their particular circumstances.

Lastly, since we define Christian Social Action as meeting human needs and doing the Gospel of Jesus Christ, we are concerned about the failure to maintain an effective Commission on Innovative Ministries. There are a large number of people all over the Fellowship who are doing excellent and important work in various parts of the total portfolio of "innovative ministries," but for one reason or another there has not been any complete, overall coordination of this work throughout the Fellowship for some time.

The "innovative ministries" are innovative only in the sense that the Church has failed to be involved in them for many years (speaking now of the entire Christian Church, not specifically the Universal Fellowship, which is in the forefront of new work in these ministries). But there is nothing "innovative" about the concept of ministering to the deaf, the blind, the handicapped, alcoholics, and others – this is what Jesus was doing in his ministry two thousand years ago. And what this is is meeting human needs, doing the Gospel, Christian Social Action.

We propose to abolish the virtually defunct Commission on Innovative Ministries and include those historic functions under the Department of Christian Social Action. The DCSA will not replace any people doing individual ministries in local congregations, but rather seek them out and help coordinate their work, provide assistance, let other congregations know what is being done, and help teach people about these ministries.

If the following resolution is passed by the General Conference, we would hope to develop a comprehensive catalogue of people and churches doing specialized ministries. We would communicate on a regular basis with such people throughout the Fellowship. We would begin to develop a "Let's Do The Gospel Series" of pamphlets designed to provide complete descriptions of different kinds of ministries, how-to-do-it books, if you will, for local congregations. We would spread the word about the ministries of this wide and varied Fellowship, helping to train and teach others about the kinds of specialized ministries we are doing. We would encourage our people who are involved in such work by letting them know they are not alone, by plugging them into a vast Christian Social Action network, and by allowing them to share their expertise, experience, skills, and frustrations with others.

We urge the passage of this resolution:

WHEREAS the Universal Fellowship of Metropolitan Community Churches is committed to doing the Gospel of Jesus Christ and understands that commitment to include reaching out to all people;

AND WHEREAS the Department of Christian Social Action is committed to meeting human needs where ever they exist;

AND WHEREAS the Commission on Innovative Ministries, despite the hard work of many Fellowship people, has suffered from lack of over-all coordination;

NOW THEREFORE BE IT RESOLVED that the Department of Christian Social Action and the Commission on Innovative Ministries be combined, with the Department responsible for coordination of innovative ministries and other specialized ministries throughout the Fellowship, communication with and between people doing specialized ministries in the Fellowship, and the production of resource materials to assist in such ministries.

Respectfully Submitted,

s/s R. Adam DeBaugh

R. Adam DeBaugh  
Director, DCSA



DEPARTMENT OF ECUMENICAL RELATIONS  
REPORT TO THE UFMCC GENERAL CONFERENCE X

Houston, Texas, August 1981

The Department of Ecumenical Relations was created by the General Conference IX in Los Angeles in 1979, and implemented by the Board of Elders in October of that year. At that time the Elders appointed the Rev. Elder Nancy L. Wilson and R. Adam DeBaugh to be Co-directors of the Department of Ecumenical Relations with the understanding that most of the staff work would be done in the UFMCC Washington Field Office.

The new Department had as its initial emphasis four areas: work with ecumenical organizations, work with other denominations and faith groups, work with the Lesbian and Gay caucuses of other churches, and work with Lesbian and Gay seminarians. At the March meeting of the Board of Elders the Department recommended the last area, work with Gay seminarians, be shifted to Samaritan Theological Institute. The Elders voted to accept the joint recommendation of the Ecumenical Relations Department and STI.

**Religious Gay Organizations:** the Department of Ecumenical Relations works with the Lesbian and Gay caucuses of other denominations and fellowships, with other Gay religious groups and religious organizations ministering to the Lesbian and Gay community. The Department provides support, information, resources and encouragement to other organizations which seek to minister to our communities. Among the organizations we have worked with in the past two years are Dignity (Roman Catholic), Integrity (Episcopalian), Affirmation (United Methodist), Lutherans Concerned, American Baptists Concerned, Brethren/Mennonite Council on Gay Concerns, Emergence (Christian Science), Gay People in Christian Science, Evangelicals Concerned, many of the Gay Jewish Synagogues, Affirmation: Gay and Lesbian Mormons, Orthodox Catholic Church in America, Church of the Beloved Disciple, Presbyterians for Gay Concerns, Quixote Center (Roman Catholic), New Ways Ministry (Roman Catholic), Sisters in Gay Ministry in America, Seventh Day Adventists Kinship, Society of Friends (Quakers) Committee for Lesbian and Gay Concerns, Unitarian Universalist Gay Caucus, Unitarian Universalist Office of Gay Concerns, and United Church of Christ Gay Caucus.

The Department has provided resources and support for Lesbian and Gay religious organizations and caucuses. We organized the April 1980 White House meeting with people from 21 different Lesbian and Gay religious groups and the Rev. Dr. Robert Maddox, President Carter's liaison to the religious community. This historic meeting was the first time an exclusively religious Gay group met at the White House, and it was followed by a luncheon co-hosted by the UFMCC and Dignity at which the representatives of all the organizations had a chance to get to know each other and plan for the future.

Also in April 1980 the Department helped organize and participated in the press conference in response to the Washington For Jesus events. We have prepared and disseminated a comprehensive list of Lesbian/Gay religious groups. We have hosted visitors from many Gay religious organizations to Washington, and provided speakers and preachers for many Gay religious meetings. In 1980 we created the Interfaith Council for Human Rights which effectively tracked the growth of the New Christian Right Wing and first revealed the hidden political agenda of Washington For Jesus.

We have worked with the Gay Christian Movement in England, organized and hosted a Methodist Building chapel service honoring Affirmation's ministry to the United Methodist Church, and have an on-going, formal relationship with Integrity through which the UFMCC Washington Field Office - through the Department of Ecumenical Relations - represents Integrity in Washington.

**Other denominations and Faith Groups:** The Department of Ecumenical Relations coordinates many of the contacts between the Universal Fellowship of Metropolitan Community Churches and other denominational national staffs, leadership, judiciatories, boards and agencies. It has put our agencies and boards in touch with other denominational agencies doing similar ministries. It works to explain the UFMCC to other religious bodies and works to educate other religious groups about areas of special concern and ministry to the UFMCC (such as Lesbian and Gay civil rights). It "lobbies the churches" on Gay rights, ordination of homosexuals, and ministry to Lesbian and Gay people, as well as other issues of concern to the UFMCC.

The Department of Ecumenical Relations has:

- \* met with numerous officials from other churches,
- \* educated other religious leaders about the UFMCC and our faith statement,
- \* helped force Washington For Jesus to withdraw its secret, political "Christian Declaration,"
- \* helped organize and staff the May, 1979, Strategy Conference on Homophobia in the Churches, a very successful, groundbreaking meeting of church leaders and Gay men and women from many different denominations,
- \* lobbied other church offices in Washington (and around the U.S.) on Lesbian and Gay civil rights,
- \* first alerted the inter-religious community to the existence and danger of Christian Voice,



- \* tracked Christian Voice, the Moral Majority, and other right-wing religious political organizations,
- \* sponsored weekly chapel services in the United Methodist Building for the inter-religious community for over a year.

**Ecumenical Organizations:** The Department of Ecumenical Relations was mandated by the Board of Elders to coordinate the UFMCC's involvement with ecumenical and inter-religious organizations, including (but not limited to) the National Council of the Churches of Christ in the United States, the National Council of Community Church (U.S.), the World Council of Churches, the Joint Strategy and Action Coalition, the NCC Commission on Women in Ministry, the Washington Inter-religious Staff Council, and other national and international ecumenical and inter-religious organizations. Final decisions about whether or not to join or affiliate with any ecumenical organizations must come from the Board of Elders or the General Conference, of course, but the Department is involved with preliminary investigation into such membership and coordinates the activities of the UFMCC, such as official observer status at meetings, conferences and conventions, and non-member involvement in such groups, etc.

Let us pause here to answer some valid and important questions about the UFMCC's involvement in ecumenical organizations. What does "ecumenical" mean? People are often fearful of the word "ecumenical" and its implications. Some devout and sincere people fear the ecumenical movement will result in church unions that will sacrifice the distinct revelations God has given their particular part of the Body of Christ. It needs to be clearly stated that in the UFMCC, the General Conference must approve any attempt at some sort of church union with another religious fellowship or denomination – even in the unlikely event that such a course of action were contemplated. Such a union is in no way the goal of the Department of Ecumenical Relations. It is clear, however, that our Fellowship has a lot to teach other religious groups, we have a powerful witness of the love of God to all people that the other churches need to hear, and we have an important revelation of the power of Jesus Christ to share with others. There are also things we can learn from other religious groups.

"Ecumenical" means "general, universal," and "pertaining to the whole Christian Church." The word refers to the movement, especially among Protestant groups, aimed at achieving universal Christian unity. It comes from the late Latin word "oecumenic" and the Greek word "oikoumenikos," meaning "belonging to the whole inhabited world."

The Universal Fellowship has been involved in a number of ecumenical organizations such as the Washington Inter-religious Staff Council, the Interfaith Council on Human Rights, the April Alliance, the Joint Strategy and Action Coalition, the National Interfaith Coalition on Aging, the Commission on Women in Ministry, the National Council of Churches' Commission on Family Ministries and Human Sexuality (where first the Rev. Ken Martin and now the Rev. Jim Glycer serve the Fellowship with distinction), the Criminal Justice Task Force (where the UFMCC is represented by the Reverends Bob Arthur and Bruce Hughes), the Consultation on Church Union, and the National Council of Community Churches.

In all of our interaction with ecumenical and inter-religious organizations, the UFMCC brings the unique and liberating Gospel of Jesus Christ to our sisters and brothers in other church bodies. We witness to the love of God for all of God's creation and we make a strong and powerful testimony to the strength of God's love in Jesus Christ the Lord. The UFMCC has already made a great impact on the other churches with whom we have come into contact and we are now expanding that witness through application for membership in the National Council of Churches and the World Council of Churches.

The Board of Elders, acting on resolutions passed by General Conferences a number of years ago, has authorized the Department of Ecumenical Relations to make application for membership in the National Council of the Churches of Christ in the United States (commonly referred to as the NCC) and the World Council of Churches (the WCC).

The National Council of Churches is, of course, only one such national church body, the primary one for the United States. We will also be investigating the Fellowship's membership in similar bodies in other countries where there are Metropolitan Community Churches.

In the United States, the NCC has been very active in liberation and civil rights issues and is often doing important work that our Fellowship can agree with. According to the Preamble of the Constitution of the NCC, it is "a cooperative agency of Christian communions seeking to fulfill the unity and mission to which God calls them. The member communions, responding to the Gospel revealed in the Scriptures, confess Jesus, the incarnate Son of God, as Savior and Lord. Relying on the transforming power of the Holy Spirit, the Council works to bring churches into a life-giving fellowship and into common witness, study and action to the glory of God and in service to all creation."

The NCC constitution goes on to say that the first purpose of the National Council of Churches is "to manifest more fully the oneness of the Church of Christ according to the Scriptures and to further the efforts of the member churches in proclaiming the Gospel of Jesus Christ to the end that all persons may believe in Him." There are 32 constituent communions (members) of the NCC now.

The World Council of Churches' constitution states that the WCC "is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit." The WCC further states its functions and purposes to include, calling the churches "to the goal of visible unity in one faith and in one eucharistic fellowship expressed in worship and in common life in Christ, and to advance towards that unity in order that the world may believe;" facilitating "the common witness of the churches in each place and in all places;" supporting "the churches in their world-wide missionary and evangelistic task;" expressing the "common concern of the churches in the service of human



need, the breaking down of barriers between people, and the promotion of one human family in justice and peace;" and fostering "the renewal of the churches in unity, worship, mission and service."

Why is it important for the UFMCC to be involved in these ecumenical organizations? There are two compelling reasons for our involvement with groups like the National and World Councils of Churches.

The first reason is that we are a fellowship of Christian churches who are surrounded by other Christian bodies which have existed far longer than our 13 year history. Though we may disagree with some aspects of the other members of the Body of Christ, we share a common faith, we are able to learn some things from them, and we are able to benefit in some ways from their experience and guidance.

The second reason is for me much more compelling, and is the flip side of the first reason: we have a lot to teach the other churches. That may sound arrogant, and we run the risk of being arrogant in our dealings with other religious groups, but we can safely say that the Metropolitan Community Churches have had a special revelation from God which has informed and in fact created our ministry.

We have no means been the only group to have had this revelation – the large number of religious organizations ministering to the Lesbian and Gay community attests to that – nor are we the first to have such a revelation, that God loves homosexuals (Archbishop George A. Hyde of the Orthodox Church in America has been doing ministry to the Gay community since 1947!). But the Lesbian and Gay caucuses are carrying out their struggle within the context of their parent religious organizations, while we are an international Christian fellowship, a church on an equal footing (in polity if not in size and age) with the other denominations and fellowships.

We can and we must speak to the Christian church. We can bring our special revelation about God's love for all people to the world. We can say to the other churches, "many of our people left you years ago because you rejected them; you rejected the homosexuals, you dismissed and minimized the women, you ignored the poor and hungry, you forgot the imprisoned, you did not provide access and services to the blind, deaf and handicapped, you looked the other way from alcoholics and drug abusers, you could not minister to all of God's children." We can witness to the churches about our understanding of God's call to us in this regard, and membership in the National and World Councils of Churches will help us make this witness.

We can also witness to the churches what it means to bring the fragmented Body of Christ back together again. We have people here from every conceivable religious background -- as well as those from no religious background, and atheists and agnostics who have come to Jesus Christ the Lord through MCC -- and we can show the other churches what it is to be the church of Jesus Christ, regardless of denominational, liturgical and religious backgrounds.

The most compelling reason for membership in the National Council of Churches is to keep its member churches true to NCC's stated goal of "proclaiming the Gospel of Jesus Christ to the end that all persons may believe in Him."

Brian McNaught, noted Roman Catholic lay person who works tirelessly for Lesbian and Gay rights in the churches, points out that Gay women and men are perhaps the only minority trying to get into the church today, and the tragedy of the Christian world is that the church more often than not labors to keep us out.

The UFMCC has a powerful witness of God's love for Gay people to make to the National Council of Churches. We also have an important testimony to make on many issues confronting the churches today -- we can speak out when we see injustice and oppression, we can be a prophetic voice in the councils of the inter-religious community.

In the World Council of Churches, we have the same role, but with an added element. Most denominations have national churches with loose affiliations between them. But we are one Universal Fellowship of Metropolitan Community Churches. There isn't an MCC of the U.S., an MCC of the United Kingdom, or an MCC of Canada; all MCCs are part of one Fellowship, an international Fellowship.

What we have to witness to the World Council of Churches is that God and the worship of God, the Creator, the Christ, and the Holy Spirit, transcends national boundaries. We worship the same God in Nigeria, Poland, Australia, Canada, Denmark, Great Britain, New Zealand, South Africa and the United States. Our church is not limited or stopped by national boundaries any more than our God is.

We have a powerful opportunity before us, an opportunity to spread our witness to the other parts of the Body of Christ. We have an opportunity to learn from other religious groups and to teach what we have learned through God's grace. We have an opportunity to testify to God's healing love and compassion for all of God's creatures, despite all the barriers we humans place in the way of loving each other the way God would have us love.

The Department of Ecumenical Relations continues to serve God and this Fellowship by spreading the Gospel of Jesus Christ in these important areas.

Respectfully submitted,

s/s R. Adam DeBaugh

R. Adam DeBaugh and Nancy L. Wilson  
Co-directors

The first step in the process of the development of a new product is the identification of a market need. This is often done through market research, which can be conducted in a number of ways. One common method is to conduct surveys or interviews with potential customers. Another method is to analyze sales data from existing products. A third method is to observe the behavior of potential customers in a natural setting.

Once a market need has been identified, the next step is to develop a concept for a new product that meets this need. This is often done through brainstorming sessions with a team of experts. The team will typically consist of people from different departments, such as marketing, engineering, and finance. The team will brainstorm ideas for a new product, and then they will evaluate these ideas based on a number of criteria, such as feasibility, cost, and potential for success.

After a concept has been developed, the next step is to create a prototype of the product. This is often done using a 3D printer or a CNC machine. The prototype is used to test the product's design and to see if it meets the market need. If the prototype is successful, the next step is to create a full-scale production model of the product.

Once a full-scale production model has been created, the next step is to conduct a pilot run. This is a small-scale production run that is used to test the product's manufacturing process. If the pilot run is successful, the next step is to launch the product into the market. This is often done through a marketing campaign that includes advertising, public relations, and sales promotion.

After the product has been launched, the next step is to monitor its performance in the market. This is often done through market research, which can be conducted in a number of ways. One common method is to conduct surveys or interviews with potential customers. Another method is to analyze sales data from existing products. A third method is to observe the behavior of potential customers in a natural setting.

Once the product's performance has been monitored, the next step is to make any necessary adjustments to the product or the manufacturing process. This is often done through a process called "continuous improvement." This process involves regularly reviewing the product's performance and making changes as needed to improve it.

Finally, the next step is to evaluate the overall success of the product. This is often done through a number of metrics, such as sales volume, profit margin, and customer satisfaction. If the product is successful, the next step is to consider launching other products in the same market.

The process of developing a new product is a complex one, and it often takes a long time to complete. However, if you follow the steps outlined above, you can increase your chances of developing a successful new product.

One of the most important factors in the success of a new product is the quality of the product. This is often determined by the quality of the materials used in the product and the quality of the manufacturing process. If the product is of high quality, it is more likely to be successful in the market.

Another important factor in the success of a new product is the timing of the product's launch. This is often determined by the state of the economy and the competition in the market. If the product is launched at the right time, it is more likely to be successful.

Finally, another important factor in the success of a new product is the marketing campaign that is used to launch the product. This is often determined by the creativity of the marketing campaign and the effectiveness of the advertising. If the marketing campaign is successful, the product is more likely to be successful.

In conclusion, the process of developing a new product is a complex one, and it often takes a long time to complete. However, if you follow the steps outlined above, you can increase your chances of developing a successful new product.

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## REPORT OF THE UFMCC COMMISSION ON THE LAITY TO GENERAL CONFERENCE X

The Commission on the Laity continues to spearhead the moving of laypeople into more significant service in the church. The foundation of our work remains in the district where laypeople, as a district congregation, determine needs and their response to those needs. This is the heart of lay ministry. But since last General Conference two years ago we have built upon this foundation and entered an important new phase: we are responding to what we see as needs at the *fellowship* level - needs to bring lay ministry into fellowship consciousness, to strengthen it through fellowship vehicles and to accelerate participation to the end of true lay-clergy parity. These have been our contributions at the fellowship level:

*The formation of the Deacon Project* last year, facilitated by Mr. George Kennedy of MCC Dallas. This project is to be the center for the collection and exchange of deacon training programs.

*The Commission on the Laity has constituted a full half of GSS.* With our clergy counterparts we have hammered out a revision of Article IV, unprecedented in its bold statement on Lay Ministry.

*The creation of the Second Church Body Book*, a manual for lay and clergy folks alike, about lay history, ministry and motivation. (Available at this Conference and hereafter through UFMCC).

*The continuing contribution of articles to In Unity*, facilitated by Mr. Dick Follett of Los Angeles. Mr. Follett is writing and soliciting articles on lay people and events with an eye towards their meaning as lay ministry. A new series of cartoons called Lay-Ups has also become a regular feature of the magazine, highlighting lay issues.

We have also petitioned the Elders and been granted the following:

- \* significant participation of laypeople in General Conference worship, especially in preaching and the offering of prayers.
- \* the expansion of district coordinator - Elder meetings to include *all* district officers, many of whom are lay.
- \* separate seating of the lay and clergy houses, expediting voting (both can vote simultaneously) and reducing influence of one house over another.
- \* a white paper outlining the duties of Elders. Although traditionally a clerical office, Eldership, (this paper shows) does not exempt laypeople from carrying out its responsibilities to the fullest. We have published this information.

Progress continues in the districts. The Southwest, Northwest and Great Lakes have hosted major lay district conferences and innumerable congregation have begun hosting "lay services" - worship experiences entirely planned and led by laypeople. There are an unprecedented number of lay assistant district coordinators in the fellowship. The L.A. based Excel Movement, an important exercise in lay ministry, has been brought into the Northwest by Commission member Michael Mank and may soon take another leap into the Great Lakes district. District laypeople in at least two areas have chosen another striking project, the beginning of new works in their districts. Commission members Michael Mank of the Northwest and Alan Fox of the Mid-Atlantic have led these remarkable efforts. And we are grateful for the continuing work of Mr. David Tomkins of Australia and Mr. Timothy Spiers of England, who are pioneering the work of Commission in their own countries where, due to inordinate distances, such efforts are at least as difficult as anywhere else in the fellowship.

Many of the gains of this commission for the laity are the result of long and hard work by its members. It's crucial every district continues to elect members to the Commission on the Laity who are strong in their understanding of lay ministry and their willingness to work for it.

Gains up the hierarchial ladder for the laity are empty if they do not impart to average, untitled laypeople that they, themselves, are the church. For too long people have been led to believe their clergy were the church; we can't mistake progress for adding "lay officials" to that definition. Even the focus at the highest workings of this Commission has been on removing obstacles at the fellowship level that may block people from feeling a part of every-member ministry.

These proposals are aides for removing such obstacles:

## PROPOSALS

THE LANGUAGE OF OUR BYLAWS: Laypeople minister. This is one of the first foundations of the Christian Church and a model we are struggling to reclaim. It is important our language not lead us to believe that one segment of the church ministers and another does not. Therefore, the counterpart for "laity" shall be "clergy". All bylaw references to clergy shall be so termed, as well as references in official UFMCC events as Clergy Conferences and in the voting procedure of clergy and lay houses.

PARITY: The partnering of the Commission on the Laity with all clergy district coordinators to form GSS is the fellowship's first experience in complete lay-clergy parity. Its highly successful 50/50 partnership should serve as a model for all commissions and committees not directly concerned with lay or clerical affairs. Even in these latter cases, some complementary participation is encouraged.

THE ELECTION OF A CHAIR: The Chair of the Commission on the Laity should be responsive to the entire body of fellowship laity and therefore elected by it. Any lay member of MCC shall be eligible for the position. As with the election of Elders, a hearing is specifically set aside for the review of nominees will be held. After a period of time allowing reflection, the lay body shall vote through their lay delegates and the lay observers from study groups. A chair and assistant chair shall be so elected by majority vote at every General Conference, beginning with this one. In the event of a vacancy between conferences, the Commission on the Laity shall appoint an interim chair.

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We are grateful to the many clergy who have understood the importance of our work and been a continuous support of it. We are also very grateful to the laypeople who have done the work, making this truly a lay movement.

As participation in lay ministry increases, many voices are joining ours; we are glad to have been one of its first and strongest voices.

Respectfully submitted,

s/s Jean Gralley

Jean Gralley  
Chair



# REPORT ACCEPTED - RESOLUTION WAS NOT

## COMMISSION ON FAITH, FELLOWSHIP AND ORDER

### Report to the 1981 General Conference

As required by the Board of Elders February 25, 1981, FFO report to General Conference X is being submitted in two sections:

1. Informational
2. Resolutions

#### Section One: Informational

In January of 1980 I was appointed by the Board of Elders to chair this commission. Recalling the stimulating excitement and introspection generated by FFO in 1976, I was eager to work in this area.

The first order of business was to submit to the Elders a list of persons to serve on the commission - (a list I thought reflected diversity of thought, position and geographical representation) and to propose an operating budget and define achievable goals through July of 1981. The list of persons was re-worked, and the budget postponed to July-August and the achievable goals altered.

With the revised list of members, the altered goals and no budget to work from, a mailing went to each appointed member for suggestions, comments, etc. Bob Jones (Rev.) submitted a letter requesting permission to begin a "liturgical newsletter" under the auspices of FFO - but no follow-up was noted after permission and encouragement offered. After a minimal phone response assignments were listed (according to interest). The assignments were to be concluded by November 1980. No response was received.

In November 1980 I advised the Board of Elders of the general lethargic state of FFO and stated I would continue to serve as chair until General Conference 1981 at the conclusion of which I would resign.

A final compilation of information assembled - both new and old - was submitted to and published in the February/March issue of "In Unity." No response was received prior to April of 1981.

In February of 1981 FFO was asked to review by-law change proposals by the Elder's Task Force on Inclusive Language - no small undertaking. Because of the lack of any commission work, nothing has been done in that regard. The information referred has been kept in a FFO file with no action - other than at a local level.

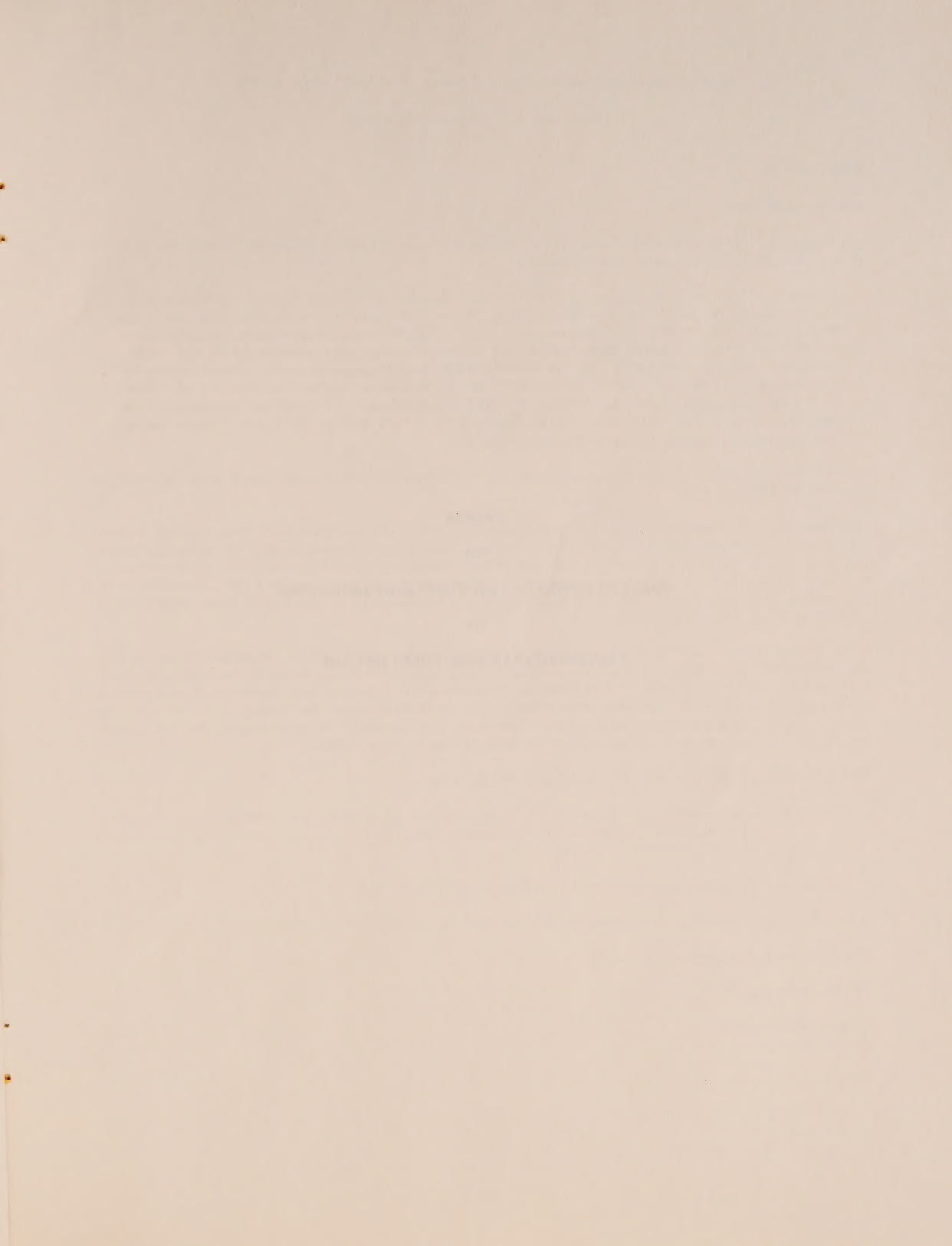
#### Section Two: Resolutions

In view of the fact that there has been no commission activity - there are no commission resolutions to present. Perhaps this conference can call into being a viable commission - however my own personal feeling is that there are quite enough titles and paper projects that produce nothing - and unless there is a genuine resurrection of real interaction, FFO might just as well be given a Leave Of Absence.

Rev. Brenda Cisneros-Hunt











## REPORT

**REPORT**  
**OF**  
**THE ELDERS TASK FORCE ON INCLUSIVE LANGUAGE**

TO

## THE 1981 UFMCC GENERAL CONFERENCE

# UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

## Elders' Task Force On Inclusive Language

30th April 1981

Dear Friends in Christ—

The Elders' Task Force On Inclusive Language was called into being at the June 1979 meeting of the Board of Elders as recorded in the following excerpt from the minutes:

In order to reverse what we perceive to be a potentially unhealthy trend of polarization on the issue of inclusive language, the Board of Elders will appoint an "Elders' Task Force" to report to the Elders and to the General Conference of 1981, with the mandate: (1) To research, discuss and propose to the Fellowship a definition of inclusive language, its parameters, and guidelines for appropriate usage in the life and worship of UFMCC churches. The method of that research will include the grass-roots study method used by the Commission on Faith, Fellowship and Order in the development of the six questions, soliciting input from every local congregation, district and member of UFMCC congregations. (2) To apply that research and those guidelines to the UFMCC Statement of Faith as found in the UFMCC By-laws; and to submit these findings and make recommendations to General Conference in 1981.

The establishment of the Task Force was presented to the 9th General Conference in the Elders' white paper and was approved by that conference.

The Task Force began work after the Los Angeles General Conference, over the phones and through the mail. Following the grass-roots model, input was requested from churches, districts, commissions, etcetera. We met in Washington D.C. from 21st to 25th July 1980 to draft our initial report. That report was circulated in October 1980 throughout the Fellowship for feedback. The various suggestions for revision were considered and this final report was drawn up at a meeting of the Task Force in Detroit in March of 1981. This report is being circulated for study and feedback in preparation for the General Conference.

Every attempt has been made to get as much input as possible from throughout JFMCC. In addition to the two hour committee-of-the-whole discussion during the business meeting, time is being set aside during the conference for individuals and groups to meet with the Task Force to discuss the report. Time has been allotted for these discussions to take place both before the Wednesday business meeting's committee-of-the-whole and between that meeting and the Friday vote. We are attempting to give you every opportunity to help us make the report as good and as acceptable as possible. If you wish to meet with us, please let me know so I can draw up a schedule.

### **Please note that the report will be voted on in two sections:**

Section I: Recommendations 1 to 14 will require majority support for adoption as UFMCC's recommendations. Please remember you are not voting to approve the examples. They are provided only in an attempt to clarify the recommendations.

Section II: The recommended By-law changes require a 2/3 vote for adoption.

Enclosed also is a partial list of those individuals, churches, etcetera who have provided input to the Task Force.

I thank you for your suggestions and support.

s/s Rev. Brent Hawkes

Reverend Brent Hawkes  
Chairperson

Please send all responses to:

MCC Toronto  
730 Bathurst Street  
Toronto, Ontario M5S-2R4



In addition to task force members, input from within UFMCC has been received from the following:

#### DISTRICT CONFERENCES

Mid-Atlantic District  
Northeast District  
South Atlantic District  
South Central District  
Mid-Central District  
Southeast District  
Canadian District

#### CHURCHES

MCC Galveston  
MCC Waterloo  
MCC Portland  
MCC San Francisco  
MCC East Bay  
MCC Toronto  
MCC Vancouver  
MCC Detroit  
MCC Houston  
MCC Iliamo  
MCC Boulder  
MCC New York  
MCC Miami Beach  
MCC Memphis (Board of Directors)

#### INDIVIDUALS

Rev. Elder John Hose  
Rev. Elder Troy Perry  
Rev. Elder Nancy Wilson  
Rev. Reid Christensen  
Rev. Jeffrey Pulling  
Rev. Marge Ragona  
Rev. Brenda Cisneros-Hunt  
Rev. Howard Wells  
Ms. Rhea Miller  
Mr. Robert Parker  
Mr. Michael Jefferis  
Ms. Linda Lopez  
Ms. Margaret Trotter  
Mr. Adam DeBaugh  
Mr. Carl Cornish  
Ms. Rene McCoy  
Dr. Richard Follett  
Mr. Emmett Watkins  
Ms. Leslie Philipps  
Mr. Don McRae

Rev. Karen Ziegler  
Rev. Donna Vinson  
Rev. Bill Hein  
Rev. Jay Deacon  
Rev. Ron Anderson  
Rev. Gilbert Lincoln  
Rev. Steven Quesnel  
Rev. Ron Pannell  
Rev. Jim Dykes  
Rev. Richard Weatherly  
Rev. Philip Speranza  
Rev. Bruce Hill  
Rev. Bruce Hughes  
Rev. Charles Larsen  
Rev. Claudia Vierra  
Rev. Candace Naisbitt  
Rev. Marshall Williams  
Rev. Dee Lamb  
Rev. Gerald Motto  
Rev. Jane Carl

## INCLUSIVE LANGUAGE TASK FORCE

### INTRODUCTION TO GUIDELINES

The inclusive language task force was created to deal with the issue of language. Language, however, is not so simple a matter as it might first appear. How we speak about something not only describes the experience, but often shapes and creates it. The power and significance of language, words, the word, was clearly understood by the authors of Scripture who identified the act of creation with God's Word, God's speaking. The imagery of God's interaction with humanity is consistently expressed in terms of God's Word or speaking. The early prohibition against uttering God's name was a recognition of the power that a name or word holds. Indeed God's delegating to humanity the authority to name the birds and animals was an act of empowerment. Thus, when we deal with language in general, and God language in particular, we are venturing into an area of the deepest significance, and it is important that we proceed with care and with caution.

At the same time, both the Biblical tradition and the history of the faith community reveal that the one constant in God language is that of change. And how could it be otherwise? For it is a living God whom we worship and respond to. Both as individuals and as communities our understanding and experience of this God grows as we grow, and growth inevitably brings change.

The Bible in its present form evolved over a period of many centuries. Beginning as stories of faith passed on by word of mouth from generation to generation, these stories were eventually written down and added to. Different generations of faith communities shaped, edited, and retold these stories in light of their own understanding and experience of God. Still other communities later on discussed and debated which stories and which versions would be included as scripture and which would not. (The fact that even today, the Jews, the Catholics, and the Protestants all have slightly different scriptures vividly demonstrates that different perspectives have led communities to different determinations of God's Word.)

It is not surprising then, that we, in our age, following the tradition of our forebears in the faith, are retelling and reshaping the great stories of faith in light of our own experience and our own understanding of that same living God.

Such a restatement is a particular hallmark of any prophetic age, when God calls us into wider understandings of old truths and relationships in light of changing events and experience. It was, after all, the reformulation of the faith by the prophets in response to the destruction of Israel that renewed that faith. It was the restatement of the law in the life and teachings of Jesus that fulfilled that law. It was the re-interpretation of who is the faith community by Paul that laid the foundation for an inclusive and universal church.

Any such change is also accompanied by tremendous resistance and hostility by those who seek to be loyal to the old formulations. Religious institutions and leaders in particular are susceptible to this form of blindness. Jesus' complaint that the people who loudly proclaim their veneration of the prophets of old are the same people who are stoning the prophets in their midst, is no less a problem in our own age.

If we can be certain that God is asking each of us to change in our understanding, we can be less certain as to the direction of that change. Is a new direction the leading of a living God or is it a turning away from the path that God has set before us? This, of course, is always the crucial question. For in our struggle together as a community, the debate is never between those who say we should follow the Word of God and those who say we should not – how easy that would be; but rather between those who have differing understandings of what in fact is God's Word for us. Since we know that our knowledge and our prophecy is imperfect, we cannot pretend that any of our beliefs, no matter how deeply held, are final or error-free formulations. How then do we approach change? It seems that we must always ask the same question. Does the intended change lead to a richer, deeper, more faithful understanding and experience of the God we have met in our own lives as well as in the testimony of the communities of faith throughout the ages, or does it lead to some diminished or self-serving view? This question does not always yield an immediate answer, but at least it delivers us from the meaningless spectacle of shouting Bible verses at one another and pretending that such a futile exercise is true reflection and examination.

In approaching the question of inclusive language, we need to consider the nature of the change that would take place. For what is being proposed is not merely a cosmetic change to politically mollify vociferous factions in our midst, but rather a different way of thinking, understanding, and speaking about God. Is that way a richer, deeper, more faithful one, or a diminished and self-serving one?

The members of the inclusive language task force, though representing diverse cultural and theological perspectives, are united in believing the guidelines here presented will enrich rather than diminish our faith experience. For the changes that these guidelines represent are in the interest of enlarging and expanding our understanding and experience of God. By no longer identifying God with words or concepts primarily or exclusively associated with one gender, one race, one group, we more faithfully witness to the nature of a God who is not limited to one gender, one race, or one group.

The fact that such a change is neither familiar nor comfortable for many of us does not mean that we need not expend the effort. Allowing our lives to be transformed by the power of God often involves our submitting to changes that we initially resist. The fact that such a change requires our learning to restate the traditional formulations of our faith in light of God's present Word is no less than other communities of faith have had to do before us. Indeed, to be part of such an emerging restatement of God's Word is not a burden, but a sacred privilege.



## PREAMBLE

The reason we need to find and use inclusive language in our church life has been widely misunderstood. Inclusive language has often been urged upon congregations on grounds that the use of traditional, non-inclusive language upsets and angers some who then avoid the church. As Christians we need to be concerned about the feelings of others; however, if the only reason we use inclusive language is that it keeps some people from getting upset, then what of those who find the use of inclusive language disturbing because of its unfamiliarity? The principle which guides the life and practice of the church cannot be 'what do most people find comfortable,' but rather, 'what is God's will and purpose.' The reason we need to use inclusive language is not because we want to keep a particular group happy, but because it is necessary to promote justice, reconciliation and love, the agenda to which we Christians have been called.

Because of human sin, we live in a world of division and oppression. Groups which have traditionally exercised control over other groups inevitably and often unconsciously seek to preserve that superior status by denying the same access to power and privilege to others that they themselves enjoy. Such denial may be blatant in the form of discriminatory laws or customs, or it may be hidden but even more potent in the form of oppressive concepts or language. The insidious nature of language which serves to emphasize one group as the norm or standard is that it reinforces that group's primacy and importance every time we think or speak, thus, it becomes automatic or 'natural' to ascribe greater weight to that group. Justice, reconciliation and love demand that we overcome oppression wherever it exists, and we cannot exclude the oppressive structures of our language from this task.

The use of inclusive language does more than overcome a barrier to equal access. It frees us to apprehend and convey the wider truth. Paul urges the Corinthians to widen their hearts that they might fully experience the gospel (II Cor. 6:13). In the same spirit, he might urge us to widen our understanding so that we might better grasp the richness and fullness of God as well as of our own humanity. It is our openness to move beyond comfortable and familiar images that enables us to grow in our relationship with God. The importance of inclusive language is that it serves to liberate everyone.

## SECTION I

### 1. What is inclusiveness?

Inclusiveness is an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experience and realization of wholeness, and it is a commitment to remove barriers between individuals and among communities that deny such access.

### 2. What is inclusive language?

Inclusive language reflects an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experiences and realization of wholeness.

Inclusive language reflects a sensitivity to overcome barriers that exist between individuals and among communities in such areas as gender, race, class, age, physical differences, nationality, theological beliefs, culture and lifestyle.

### 3. Guidelines for inclusive language regarding gender:

#### a. References to people:

- i) Use nongendered terms or inclusive gendered terms when referring to all sexes.
- ii) Pronouns should not be of a single gender when referring to all sexes.
- iii) Terms for occupations and roles should not refer to one gender.

#### b. Inclusive language for God:

- i) Use nongendered or inclusive gendered terms for God wherever such changes do not alter the fundamental meaning. If a gendered term is used, terms of the other gender should be used for balance.
- ii) Balance males images for God with female images.
- iii) Where possible, replace pronouns with nongendered nouns or use balanced gendered pronouns or words such as 'who,' 'whom,' 'one,' and 'Godself.'

#### c. Inclusive language for Jesus the Christ:

The historical person, Jesus, was male. The historical fact that Jesus was male affirms not that God chose to become incarnate with masculine characteristics, but that Jesus is fully human as well as fully divine. And because Jesus incorporates the humanity of both men and women, it is appropriate to emphasize the full humanity rather than primarily the maleness of Jesus.

d. The task force recommends as options the use of direct address, adjectives and verbs to replace nouns or pronouns in dealing with inclusive language, carefully considering whether meaning or purpose would be adversely changed.

### 4. Guidelines for inclusive language regarding race:

If we are indeed going to be an inclusive church, we must acknowledge that we are the product of our past. Incorporated within our Christian religious heritage is a long history of racism (conscious and unconscious). Racism, whether conscious or unconscious, is destructive and must be overcome in order for us to be whole in our Christian faith. So, in keeping with our guidelines for inclusivity, we strongly recommend the elimination of racist language, imagery and symbols in references to people, God, Jesus Christ, scripture, hymns, songs, liturgy and contemporary language.

"The paradox of Christianity is that what is wisdom to reason is foolishness to God, and what seems foolish or irrational to reason is the true wisdom that leads to redemption. The darkness from which reason flees is the true path to truth and being. This is the constant teaching of the scriptures. The greatest redemptive acts in the history of salvation were done at night or in darkness: the first creation, the night of the Exodus, the night of the incarnation, the night of the Last Supper, the night of the Resurrection. There is no other way to life, truth and being but through the positive darkness of Faith." (page 162-3, *The Dark Center: A Process Theology of Blackness*, Bulahia Baltazar, Paulist Press, New York 1973.)

The task force had a problem dealing with the separation of the issues of pigmentation (white, black) and illumination (light, dark). Because of its racism, society has so strongly interwoven the two. In a technical and a theological sense they are indeed separate issues whereas, in their practical application, they are often combined. We need to be especially mindful of how we use terms of lightness and darkness.

5. The task force recommends that inclusive language be introduced in membership classes of local congregations as an area of discussion and education.

6. The task force recommends that these guidelines be applied at all levels of the life of UFMCC, both in written, visual and spoken form, on the local, national and international levels.

7. The task force recommends that all UFMCC functions at the local, national and international level, all participants, to include outside guests, be informed of these guidelines.

8. The task force recommends that the UFMCC Department of Christian Education revise and develop materials using these guidelines, including production of a packet and study for use in studying inclusive language.



9. The task force recommends that the UFMCC commission a body to search out and supply inclusive scriptures that incorporate these guidelines. In the meantime, great care should be taken in applying these guidelines to scripture.
10. The task force recommends to the Clergy Credentials and Concerns Committee that it develop procedures for evaluating candidates for licensure in relation to inclusive language. These procedures must be specifically approved by General Conference.
11. The task force recommends that these guidelines be applied to the work of the Hymnody Committee.
12. The task force recommends that UFMCC use the name of the month and day in giving dates, since order varies among countries when only numerals are used (eg. 6/2/80 can be June 2 or February 6). Also, seasonal references should be eliminated, and months used instead (eg. not 'Fall Session' but 'September Session').

## SECTION II

### 13. Recommendations for Statement of Faith:

UFMCC By-laws, Article III: Doctrine, Sacraments and Rites.

A. Doctrine: Christianity is the revelation of God in Jesus Christ and is the religion set forth in the scriptures.

*Jesus Christ is foretold in the Old Testament, presented in the New Testament, and proclaimed by the Christian Church in every age and in every land.*

Founded in the interest of offering a church home to all who confess and believe, the Universal Fellowship of Metropolitan Community Churches moves in the mainstream of Christianity.

Our Faith, is based upon the principles outlined in the historic creeds: Apostels' and Nicene.

We believe:

1. *In one triune God, omnipresent and omniscient, of one substance and of three persons: God - our Parent-Creator; Jesus Christ the only begotten Son of God, God in flesh, human; and the Holy Spirit - God as our Sustainer.*
2. That the Bible is the divinely inspired Word of God, showing forth God to every person through the law and the prophets, and finally, completely and ultimately on earth in the being of Jesus Christ.
3. That Jesus...the Christ...historically recorded as living some 2,000 years before this writing, *is God incarnate, of human birth, fully God and fully human, and that by being one with God, Jesus has demonstrated once and forever that all people are likewise Children of God, being spiritually made in God's image.*
4. That the Holy Spirit is God making known God's love and interest to all people. The Holy Spirit is God, available to and working through all who are willing to place their welfare in God's keeping.
5. Every person is justified by Grace to God through faith in Jesus Christ.
6. We are saved from loneliness, despair and degradation through God's gift of grace, as was declared by our *Saviour*. Such grace is not earned, but is a pure gift from a God of pure love. We further commend the *community* of the faithful to a life of prayer; to seek genuine forgiveness for unkind, thoughtless and unloving acts; and to a committed life of Christian service.

7. The Church serves to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.

B. Sacraments: This church embraces two holy Sacraments:

1. Baptism by water and the Spirit, as recorded in the Scriptures, shall be a sign of the dedication of each life to God and God's service. Through the words and acts of this sacrament, the recipient is identified as God's own child.

2. Holy Communion is the partaking of blessed bread and fruit of the vine in accordance with *the words of Jesus*, our Sovereign: "This is my body...this is my blood." (Matthew 26:26-28.) All who believe, confess and repent and seek God's love through Christ, after examining their consciences, may freely participate in the communal meal, signifying their desire to be received into *community with Jesus Christ*, to be saved by *Jesus Christ's* sacrifice, to participate in *Jesus Christ's* resurrection, and to commit their lives anew to *the service of Jesus Christ*.

#### IMPLEMENTATION

Adopting the task force guidelines and recommendations mean that they become the official policy of UFMCC. As is the case with other official policy, the implementation is the responsibility of each affected body.

In light of the tremendous variance in current practice on this matter, we recognize the need for flexibility in achieving full use of these guidelines in our various communities.

We embrace the spirit of the report and pledge to make efforts to implement the letter of the report as quickly as local conditions permit.

Moved by the Rev. Jennie Boyd Bull, the Rev. Howard Wells, seconded by the Rev. Brank Hawkes and the Rev. Karen Ziegler:

Because we are the priesthood of all believers, and because we are committed to Christian education with UFMCC, it is our Christian joy and responsibility to encourage broad examination of theological issues in this Fellowship. Therefore, the General Conference instructs the Faith, Fellowship and Order Commission to report to General Conference, in 1983 with the following mandate:

1. To research, discuss and propose to the Fellowship a Statement of Faith, using Article III of the UFMCC By-laws as its starting point. This process will include the grass roots study method and development of study questions, soliciting input from clergy and laity in every congregation, district, church extension areas and members of UFMCC congregations.
2. To, in particular, apply that research to theological implications of any linguistic changes in the Statement of Faith as adopted at General Conference 1981.
3. To develop and disseminate study questions to be considered as UFMCC develops a Christian theology of sexuality.

The work of this task force is but one step in an ongoing process. The issue is not dead nor resolved. A step has been taken.

Respectfully Submitted:

Elders' Task Force on Inclusive Language

Rev. Brent Hawkes (chair), MCC Toronto, Ontario, Canada (\*) (\*\*)  
Rev. Willie White, St. John's MCC, Raleigh, NC, USA (\*) (\*\*)  
Lei Garcia, MCC of the Rockies, Denver, CO, USA (\*)  
Rev. Shelly Hamilton, MCC Manhattan, NY, USA (\*) (\*\*)  
Rev. Edward Hogen, MCC Boston, MA, USA (\*) (\*\*)  
Annette Beall, MCC of the Resurrection, Houston, TX, USA (\*)  
Rev. Delores Berry, MCC Baltimore, MD, USA (\*) (\*\*)  
Rev. Jose Mojica, UFMCC (\*\*)

(\*) attended composition of draft report

(\*\*) attended composition of final report



UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

BY-LAWS COMMITTEE REPORT - GENERAL CONFERENCE X

This report of the By-Laws Committee will cover the following material: 1. Informational; A) The Elders Advisory Letters, B) The by-law proposals from Government Systems and Structures and the Elders Task Force on Inclusive Language, C) The current task of the By-laws Committee, D) A reminder of the By-laws revision process, and E) A deadline for by-law proposals for 1983. II. Resolutions from this committee for General Conference.

I. Informational

A. Elders Advisory Letters

During the Elders meeting of Sept. 15-19, 1980, a motion was passed which accepted recommendations on procedures for the handling of Elders Advisory Letters. (See attachment No. 3 of those minutes for the complete text.) These recommendations effectively deal with the concerns (and/or fears) that Advisory Letters would be binding on parties seeking advice and/or would be legislating on matters that are only within the scope and authority of the By-laws. The recommendations which were adopted by the Elders clearly state that Advisory Letters would do neither of these two things as they relate to the By-laws.

When the Elders White Paper is presented at General Conference, General Conference will consider these recommendations. If this portion of the White Paper is approved, then the By-laws should be changed to conform with the newly accepted and approved practices. For this reason the first two proposals in section II of this report are being presented to General Conference for consideration.

B. By-law proposals for 1981

It is the responsibility of the By-laws Committee to organize by-law proposals for General Conference to insure an orderly presentation of material. Due to an extension of the deadline given to the Elders Task Force on Inclusive Language to complete its report, all of the by-law proposals for General Conference X are not available for this committee by the time our report is due. However, since the reports of both Government Structures and Systems and the Elders Task Force on Inclusive Language will be structured in such a way that an orderly sequence is insured i.e. each report presents proposals in order on just one article of the By-laws only, there should be no need for the By-laws Committee to further organize that material.

C. Current Task of This Committee

Another responsibility of this committee is to insure the conformance of the By-laws with those proposals that are adopted at General Conference. Our committee will be meeting during General Conference, after the conference has received and made decisions on both G.S.S. and E.T.F.I.L. reports but before the end of the business session, to prepare proposals for General Conference to bring the By-laws into conformance when and if needed. This work cannot be done at this time for two reasons: 1) this committee does not have the final report from the Elders Task Force on Inclusive Language and 2) this task can most effectively be accomplished when the committee knows exactly what has been adopted by General Conference with respect to By-laws.

D. A Reminder

The committee wished to restate two important procedures for submitting by-law proposals. These are also printed on page 18 of the current edition of our Fellowship By-laws;

1. Each by-law proposal submitted to the By-laws Committee shall be on separate sheet(s) of paper.
2. All by-laws proposals submitted to the By-laws Committee shall be sponsored by a District Conference or a Fellowship Board, Committee, or Commission.

E. Deadline

In order for the By-Laws Committee to meet the deadline set for reports due in the Fellowship Office, our deadline for receiving proposals will be one month prior to the dates set for having reports into the Fellowship. If the current General Conference year of 1981 is an indication for 1983 (deadline April 1), then this committee sets March 1, 1983 as its deadline for the next General Conference.

II. Resolutions

In reference to section I.A of this report, the following two proposals are presented. Only ONE of the two proposals should be adopted.

Proposal A

Replace the sentence on page 10 of the By-laws which starts on line 13 and goes to line 15 with the following:

When repeated requests for interpretation on specific sentences or passages indicates unclear or confusing wording, the Board of Elders shall request the By-laws Committee to submit proposals to General Conference to clarify those sections using the normal By-laws revision process.

Proposal B

Delete the sentence on page 10 of the By-laws which starts on line 13 and goes to line 15.

This report of the By-laws Committee is respectfully submitted by,

Michael Mank, chairperson, and members of the committee: Marcia Geyer, Rev. Frank Murr, Rev. Candace Naisbitt, and Rev. Phil Speranza.

Additional Proposals:

1. Change "MCAC" to "CCCC" everywhere in the By-laws.
2. Change the word "minister" to "clergy" or "member of the clergy" when the word refers to credentialled clergy of this Fellowship.



## Elders Nominating Committee Report to General Conference X

- I. **Introduction:**  
Conference X provided the opportunity for this committee to firmly establish Election Procedures for the position of Elder. The committee earnestly sought and received a clear mandate from the General Conference as to the way in which elections should proceed in an orderly, open and compassionate manner. It is hoped that our performance of duties justified the trust given.

- II. **Points for consideration for future Committee Members and Elections:**  
Several points of responsibility came up in the course of Conference week. Although not necessarily points for action by Conference XI, the Committee felt that they should be included in this final report.

### A. The role of E.N.C. Members on the District/Extension Area Level:

Nearly all the District/Extension Area Reps. took their responsibilities very seriously, and endeavoured to seek the opinion of their constituencies throughout Conference. Their accessibility enhanced the flow of information, eased concern, quenched rumors and generally raised the election of Elder's to a credible and dignified level. As a result, the Fellowship was well-represented. It is hoped that the calibre of persons who served on this committee during Conference X will set the standard of future Committees, and be reflected in the trust and judgement of District/Extension Areas at their next representational elections.

### B. District/Extension Area Communication:

It was felt that the work of the E.N.C. would have been better served if the names of nominees, issues of concern and projected hopes or directions had been shared between Districts/Extension Areas prior to the conference. This would require one or both District/Extension Areas Reps. accepting the responsibility to both share their District's thoughts, as well as disseminate other District/Extension Areas thoughts, and may be a consideration when electing District/Extension Area Reps.

### C. Trust Factors:

The General Conference gave a clear mandate of autonomy to the E.N.C. at Conference X. By far the "largest" complaint posed to the Committee was the length of the list of nominees after floor nominations had been received. When the original list was compiled the Committee was polled on three separate occasions: District Reps., as Clergy or Lay Delegates and as individual persons exercising a vote of conscience. The Committee then removed 8 names from the original list, who had polled less than registered support from 2 Districts or 3 churches or 3 persons personal vote. These three polls ultimately reflected the will of the General Conference. The Committee raises the question of floor nominations for consideration by General Conference XI, should nominations from the floor remain a part of the election procedure, given the representative nature of this Committee, and the inherent responsibility of all persons to do preparatory work prior to conference?

## III. Recommended Procedure for Conference XI, E.N.C.

By the will of Conference X, the following procedure is presented for adoption as the first order of business in the Monday afternoon Business Session:

1. The E.N.C. is to have sole authority over the election process, and is entirely accountable to the General Conference.
2. Monday afternoon nominations are to be received and presented to the Conference.
3. Nominees are asked to submit a one-page resume to the Chair of the E.N.C. by Tuesday noon for printing and distribution to voting delegates.
4. One structured forum, preferably Tuesday evening, where nominees may address a set number of questions or issues as presented to the E.N.C.
5. One informal forum, preferably on Thursday afternoon, where nominees may respond to specific questions posed to them by those attending General Conference.
6. Elections should be held on Friday, as the Conference agenda permits.
7. Adequate time must be scheduled for the forums, such that those seeking further knowledge of the nominees may have that need met, and at a reasonable hour, in all fairness to the nominees.

IV. *Personal Closing Remarks:*

As Chairperson, I wish to commend those persons who served as District Clergy and Lay Reps. on the 1981 E.N.C. They represented their District or Extension Areas honestly and consistently. They were a source of assistance and support to me, and I am grateful to them all for making my job easier. I believe that their conduct made the E.N.C. a credible and vital Fellowship body, and I hope that all persons take the opportunity to congratulate their Reps. on a job well-done.

I wish to thank especially Ms. Virginia Gallaway of the Houston Church for making it possible to print and distribute the resume forms, and Mr. Philip Gallnitz for his unceasing assistance in the print room; printing, cutting, counting and packaging ballots in pre-count packs. Finally, I wish to thank the General Conference for its sensitivity and compassion displayed toward the nominees, and for the vote of confidence and trust given the Committee which I was privileged to chair.

Respectfully submitted,

Rev. Karen Linstrom



## Report of Samaritan Theological Institute

to the 1981 General Conference

Houston, Texas

Samaritan Theological Institute, since its inception, has been seen as too liberal by some, too conservative by others. By all, STI should be seen as an Institute seeking open truth in the full service of God. Regardless of the perspective some have have on the Institute, we have remained conscious of the solid foundation on which STI was established and have attempted to build upon that foundation toward the expanded vision of what STI could and should be. This report highlights our last two years of progress and points toward our exciting future.

## Students:

As of 1 May, 17 students were enrolled in the 3rd Quarter resident program. This enrollment was down from 30 in the 1st Quarter of the 1980/1981 academic year due to prerequisites for three of the four courses offered.

The Division of Extended Studies had 87 active students in its correspondence courses as of 1 May 1981. Nearly 150 students were on the inactive list at that time.

STI has had approximately 1,000 students in its resident and extension programs since its founding.

## Faculty:

The resident and extension faculty have increased over the past two years. STI is currently reaching out for more faculty members, both UFMCC and non-UFMCC members. Contacts have been made to bring in rabbis for Old Testament insights, lay leaders in finance and administration courses, and educators with diverse views.

As of this writing, the resident faculty is meeting every other week as a curriculum review committee-as-a-whole to revamp the structure of STI's courses (see Curriculum).

## Staff:

The Reverend Dr. Jeffrey D. Pulling has completed five years of service as Dean of STI and has become the Director of STI's Resource Center in Oakland, California. The Reverend J. Dennis "Pepper" Shields is the Dean of Extended Studies and the Registrar of the Resident College. Mr. Terry L. Stiles continues to serve as Coordinator of the EXCEL Movement (which has now expanded into Northern California and Arizona). In February 1981, Dr. Richard J. Follett joined tSTI as Executive Director and as Dean of the Resident College. The Reverend Lucia A. Chappelle joined the staff in March 1981 as the Administrative Assistant.

Additional staff members are needed in financial planning, curriculum coordination and development, correspondence development and promotion, and clerical assistance. Volunteer help has been donated by several friends of STI.

## Curriculum:

In the past two academic years, STI has strengthened its educational programs. The faculty has recommended a shift from the present Quarter system to a Trimester academic year as follows:

|                  |                                      |
|------------------|--------------------------------------|
| 1st Semester:    | September - December                 |
| Interterm:       | January                              |
| 2nd Semester:    | February - May                       |
| Summer Semester: | June - July/July - August (Flexible) |

The advantages of this scheduling are numerous; among these are greater responsiveness to international students who may wish to attend STI for short courses, more depth in a semester course than a quarter course, and flexibility of special programs. In addition to the calendar change, a daytime program is being developed to complement the current evening program. We have noted that the Completion of our two year academic program (upper level college courses) currently takes three years, since only four classes per quarter have been offered in the evening program. By having both day and evening classes, students will be able to complete their education through STI in a more reasonable length of time.

Recognizing the need for greater Religious Education throughout the Fellowship, the Division of Extended Studies plans to introduce a minimum of two additional correspondence courses in the forthcoming catalog. Additional trained personnel in correspondence course development are actively being sought.

#### Facilities:

In March 1981, STI doubled its facilities by taking over the adjacent office suite in its present location at 5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029, U.S.A. Even so, only 15 students per class can presently be accommodated. Plans are underway to rent two classrooms directly across the hall from the offices starting 1 June 1981. One classroom will seat 30 students; the other 20. Thus, STI's physical growth reflects the realities of the school's reach toward its potential.

#### Expansion:

STI is actively exploring expansion programs in other geographical locations to better serve the Fellowship's needs. The Division of Extended Studies has contacted various potential faculty members and is working hard to develop regional programs and centers.

The Resource Center under development in Oakland, California, is doing ground-breaking work for the Fellowship in making contacts with other seminaries in program and student interchanges.

The EXCEL Movement is reaching out into locations beyond southern California to train new teams for the EXCEL weekend experiences and the continuing support groups in the EXCEL program.

#### Regents:

The Board of Regents, appointed by the Board of Elders, met for the first time on 8 March 1980. The following officers were named: Reverend James Sandmire, Chair; Dr. Alice Kitchen, Vice-Chair; Reverend Elder Nancy Wilson, Secretary/Clerk. Additional members were Mr. Gilberto Gerald, Reverend Elder John Hose, and Dr. Don Jolly. The Reverend Elder Nancy Wilson resigned due to time commitments in February 1981. At its March 1981 meeting, the Board of Elders appointed Reverend Elder Jeri Ann Harvey to replace her. The Reverend Sandmire, due to dual pastorates, has announced his resignation effective at General Conference in Houston.

#### Funding:

Copies of the annual budgets for the past two years are attached to this written report. Of note is the close relationship between receipts and expenditures for the last two years, the extremely limited monies spent on the library and on the purchase of necessary educational materials, and the various funding sources.

At the moment, STI is writing major grant requests for program expansion, for paying faculty members for teaching and research, for library acquisitions and a half-time librarian, and for self-sustaining equipment. In addition, the Samaritan Sunday giving has increased over the last two years. However, it should be clearly noted that the Fellowship has not funded Samaritan Theological Institute appropriately for its service potential in educational support: a brief look at the Fellowship's budgets over the last two years shows STI, the major Religious Education source, with only approximately 2.5% of the budget allocation. Such a low figure of financial support should be rectified at the Houston General Conference. (See attached Resolution.) While STI is working to become financially self-sustaining, it will continue to need Fellowship financial support for the near future. Such support will allow the STI dream to become the reality God has promised.

#### The Future:

STI has been receiving input from around the world in its program development. We want to be responsive to the needs of the Fellowship and to provide quality education for STI students, both resident and extension. While funding is urgently needed, it is not our primary need: what we need most is your prayerful support, for prayer will help us maintain proper perspectives and direct our energies rightly. Second, we need the support of ideas from around the Fellowship. As an open agency seeking truth, we need positive and negative feedback directly to the Institute; we need to compile and share the good ideas of all our Fellowship members and friends and to make these suggestions available to the Fellowship at large. When we have these two needs in proper place, we will then best be able to channel the supporting funds into proper use.

STI is a dream that is becoming a reality. It is exciting and joyful to see God working with and through this open Institute.

Respectfully submitted to the 1981 General Conference,

Dr. Richard J. Follett, Executive Director for the STI Board of Regents



# R E C E I P T S

|                                  | April  | May    | June   | July    | Aug.   | Sept.  |
|----------------------------------|--------|--------|--------|---------|--------|--------|
| Correspondence courses           | 100.00 | 360.00 | 260.00 | 180.00  | 196.60 | 450.00 |
| Tuition and fees                 | 90.00  | 540.00 | 40.00  | 15.00   | 200.00 | 400.00 |
| UFMCC monthly allotment          | 0      | 500.00 | 500.00 | 1000.00 | 500.00 | 500.00 |
| Book sales and sales tax         | 140.51 | 141.08 | 33.08  | 26.35   | 62.43  | 415.00 |
| Sale of STI essays/materials     | 8.75   | 28.50  | 2.75   | 4.25    | 12.75  | 11.75  |
| Donations for STI materials      | 0      | 46.00  | 3.50   | 0       | 5.00   | 5.00   |
| Gifts from local congregations   | 54.62  | 644.67 | 810.39 | 786.99  | 414.15 | 70.60  |
| Individual donations             | 400.00 | 125.00 | 2.00   | 207.00  | 45.00  | 27.00  |
| Proficiency exams                | 120.00 | 0      | 0      | 0       | 0      | 4.00   |
| Reimbursement on returned checks | 0      | 0      | 0      | 0       | 0      | 0      |
| Misc.                            | 0      | 214.45 | 11.60  | 0       | 0      | 217.02 |
| Bank adjustment                  | -      | -      | -      | -       | -      | -      |

# EXPENDITURES

|                               |        |        |        |        |        |        |
|-------------------------------|--------|--------|--------|--------|--------|--------|
| Dean's salary                 | 400.00 | 400.00 | 400.00 | 500.00 | 500.00 | 500.00 |
| Dean's insurance premium      | 0      | 0      | 128.79 | 0      | 0      | 159.90 |
| Dean's housing allowance      | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 |
| Registrar's salary            | -      | -      | -      | -      | -      | 500.00 |
| Registrar's insurance premium | -      | -      | -      | -      | 213.20 | 0      |
| Rent                          | 354.00 | 354.00 | 354.00 | 354.00 | 354.00 | 354.00 |
| Textbooks, Bookstore stock    | 14.84  | 164.72 | 9.81   | 377.02 | 40.31  | 273.44 |
| Printing, copier payments     | 462.52 | 52.42  | 110.10 | 122.16 | 664.93 | 110.10 |
| Postage                       | 318.60 | 58.48  | 52.65  | 38.57  | 21.89  | 96.39  |
| Office supplies & equipment   | 224.83 | 59.45  | 13.49  | 0      | 131.75 | 83.02  |
| Travel expenses to confs.     | 252.00 | 0      | 0      | 0      | 0      | 0      |
| Library expenses              | 20.70  | 13.50  | 100.00 | 0      | 0      | 0      |
| Sales tax (on book sales)     | 0      | 0      | 0      | 0      | 0      | 0      |
| Returned checks               | 0      | 0      | 5.60   | 0      | 43.89  | 0      |
| Disc.                         | 210.00 | 300.00 | 0      | 0      | 0      | 124.00 |
| Bank charges                  | 0      | 0      | 0      | 0      | 0      | 0      |

1979-1980

22,942.22  
| total



# R E C E I P T S

|                                  | April  | May    | June   | July    | Aug.   | Sept.  |
|----------------------------------|--------|--------|--------|---------|--------|--------|
| Correspondence courses           | 100.00 | 360.00 | 260.00 | 180.00  | 196.60 | 450.00 |
| Tuition and fees                 | 90.00  | 540.00 | 40.00  | 15.00   | 200.00 | 400.00 |
| UFMCC monthly allotment          | 0      | 500.00 | 500.00 | 1000.00 | 500.00 | 500.00 |
| Book sales and sales tax         | 140.51 | 141.08 | 33.08  | 26.35   | 62.43  | 415.00 |
| Sale of STI essays/materials     | 8.75   | 28.50  | 2.75   | 4.25    | 12.75  | 11.75  |
| Donations for STI materials      | 0      | 46.00  | 3.50   | 0       | 5.00   | 5.00   |
| Gifts from local congregations   | 54.62  | 644.67 | 810.39 | 786.99  | 414.15 | 70.60  |
| Individual donations             | 400.00 | 125.00 | 2.00   | 207.00  | 45.00  | 27.00  |
| Proficiency exams                | 120.00 | 0      | 0      | 0       | 0      | 4.00   |
| Reimbursement on returned checks | 0      | 0      | 0      | 0       | 0      | 0      |
| Misc.                            | 0      | 214.45 | 11.60  | 0       | 0      | 217.02 |
| Bank adjustment                  | -      | -      | -      | -       | -      | -      |

# EXPENDITURES

|                               |        |        |        |        |        |        |
|-------------------------------|--------|--------|--------|--------|--------|--------|
| Dean's salary                 | 400.00 | 400.00 | 400.00 | 500.00 | 500.00 | 500.00 |
| Dean's insurance premium      | 0      | 0      | 128.79 | 0      | 0      | 159.90 |
| Dean's housing allowance      | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 |
| Registrar's salary            | -      | -      | -      | -      | -      | 500.00 |
| Registrar's insurance premium | -      | -      | -      | -      | 213.20 | 0      |
| Rent                          | 354.00 | 354.00 | 354.00 | 354.00 | 354.00 | 354.00 |
| Textbooks, Bookstore stock    | 14.84  | 164.72 | 9.81   | 377.02 | 40.31  | 273.44 |
| Printing, copier payments     | 462.52 | 52.42  | 110.10 | 122.16 | 664.93 | 110.10 |
| Postage                       | 318.60 | 58.48  | 52.65  | 38.57  | 21.89  | 96.39  |
| Office supplies & equipment   | 224.83 | 59.45  | 13.49  | 0      | 131.75 | 83.02  |
| Travel expenses to confs.     | 252.00 | 0      | 0      | 0      | 0      | 0      |
| Library expenses              | 20.70  | 13.50  | 100.00 | 0      | 0      | 0      |
| Sales tax (on book sales)     | 0      | 0      | 0      | 0      | 0      | 0      |
| Returned checks               | 0      | 0      | 5.60   | 0      | 43.89  | 0      |
| Misc.                         | 210.00 | 300.00 | 0      | 0      | 0      | 124.00 |
| Bank charges                  | 0      | 0      | 0      | 0      | 0      | 0      |



SAMARITAN / FINANCIAL  
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NOVEMBER  
DECEMBER  
JANUARY  
FEBRUARY  
MARCH  
YEAR'S  
TOTAL

|                                         |         |         |         |         |         |         |         |         |         |         |         |         |          |
|-----------------------------------------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|----------|
| Tuition + Fees: Resident College        | 20.00   | 0       | 0       | 135.00  | 105.00  | 795.00  | 15.00   | 230.00  | 1627.50 | 45.00   | 157.73  | 834.00  | 3954.23  |
| Correspondence Courses                  | 310.00  | 433.64  | 356.36  | 484.40  | 640.00  | 600.00  | 55.60   | 569.20  | 440.80  | 140.00  | 657.96  | 232.00  | 4919.96  |
| Seminar Fees                            | 65.00   | 115.00  | 0       | 0       | 0       | 220.00  | 60.00   | 0       | 0       | 80.00   | 0       | 0       | 540.00   |
| Extension Courses                       | 0       | 0       | 0       | 0       | 0       | 140.00  | 20.00   | 40.00   | 0       | 150.00  | 0       | 0       | 350.00   |
| UCC Allotment                           | 1000.00 | 1000.00 | 500.00  | 1000.00 | 500.00  | 1250.00 | 1250.00 | 1000.00 | 500.00  | 1000.00 | 1000.00 | 200.00  | 10200.00 |
| Bookstore / Textbooks                   | 81.85   | 128.01  | 166.99  | 4.51    | 5.25    | 290.23  | 4.51    | 14.74   | 416.69  | 61.54   | 9.56    | 73.40   | 1257.28  |
| STL Essays + Materials: Donations       | 12.00   | 33.00   | 26.50   | 29.30   | 4.00    | 9.75    | 7.00    | 11.00   | 8.00    | 1.00    | 0       | 4.50    | 146.05   |
| Gifts From Congregations                | 168.65  | 336.86  | 2081.22 | 1066.06 | 132.09  | 12340   | 76.15   | 0       | 34.18   | 20.00   | 0       | 410.40  | 4449.01  |
| Gifts From Individuals                  | 2.00    | 107.99  | 203.00  | 0       | 225.00  | 40.00   | 30.00   | 0       | 147.00  | 1000.00 | 1000.00 | 1018.00 | 3772.99  |
| Proprietary Exams: Sales                | 20.00   | 16.00   | 12.00   | 4.00    | 6.00    | 4.00    | 0       | 6.00    | 6.00    | 14.00   | 2.00    | 0       | 90.00    |
| Misc.                                   | 36.88   | 403.60  | 15.84   | 59.13   | 27.10   | 167.75  | 5.00    | 0       | 21.00   | 166.74  | 15.00   | 0       | 918.04   |
| TOTAL RECEIPTS                          | 1716.38 | 2574.10 | 3361.91 | 2712.40 | 1644.44 | 3640.13 | 1523.26 | 1870.94 | 3201.17 | 2678.28 | 2842.25 | 2712.30 | 30571.56 |
| EXPENDITURES                            |         |         |         |         |         |         |         |         |         |         |         |         |          |
| STAFF: Salaries, Bonuses, Travel, Taxes | 1000.00 | 1000.00 | 1000.00 | 500.00  | 1136.78 | 1078.32 | 1073.21 | 1257.82 | 1447.00 | 1077.60 | 1010.93 | 0       | 11581.66 |
| Housing + Auto Allowances               | 100.00  | 100.00  | 200.00  | 200.00  | 200.00  | 200.00  | 200.00  | 200.00  | 200.00  | 300.00  | 1250.00 | 0       | 3250.00  |
| Insurance                               | 0       | 0       | 176.97  | 0       | 0       | 0       | 176.97  | 0       | 0       | 0       | 135.54  | 0       | 653.94   |
| RENT                                    | 354.00  | 354.00  | 354.00  | 354.00  | 389.00  | 389.00  | 0       | 778.00  | 0       | 778.00  | 0       | 1296.00 | 5046.00  |
| Bookstore / Textbooks                   | 277.48  | 0       | 226.22  | 162.21  | 25.22   | 378.36  | 0       | 384.22  | 91.41   | 0       | 26.39   | 0       | 1571.51  |
| Printing / Copier                       | 55.05   | 110.01  | 708.04  | 96.79   | 74.25   | 55.05   | 91.40   | 55.05   | 68.02   | 0       | 110.10  | 0       | 1423.76  |
| POSTAGE                                 | 0       | 0       | 0       | 69.09   | 53.39   | 106.92  | 51.40   | 0       | 112.35  | 0       | 0       | 0       | 393.15   |
| OFFICE Supplies                         | 0       | 0       | 200.00  | 0       | 0       | 41.76   | 0       | 38.20   | 0       | 0       | 20.27   | 15.00   | 315.23   |
| TRAVEL EXPENSES                         | 0       | 266.00  | 0       | 647.50  | 143.00  | 0       | 0       | 80.00   | 268.00  | 326.01  | 294.87  | 1187.40 | 3212.78  |
| LIBRARY EXPENSES                        | 0       | 118.00  | 0       | 0       | 18.00   | 61.71   | 20.41   | 108.75  | 40.76   | 5.25    | 0       | 0       | 372.88   |
| RESOURCE CENTER                         | 0       | 0       | 0       | 100.00  | 140.00  | 100.00  | 0       | 200.00  | 0       | 100.00  | 100.00  | 0       | 740.00   |
| EDUCATIONAL MATERIALS                   | 0       | 0       | 0       | 14.21   | 0       | 41.35   | 0       | 0       | 6.00    | 45.75   | 0       | 0       | 107.30   |
| Misc.                                   | 261.50  | 633.33  | 336.66  | 0       | 0       | 100.00  | 0       | 164.69  | 0       | 0       | 309.49  | 0       | 1835.67  |
| TOTAL EXPENDITURES                      | 2048.03 | 2581.34 | 3331.89 | 2143.80 | 2179    | 2552.47 | 1613.39 | 3102.04 | 2398.23 | 2163.26 | 2257.59 | 2       | 30503.88 |



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## RECEIPTS

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OCTOBER  
NOVEMBER  
DECEMBER  
JANUARY  
FEBRUARY  
MARCH  
YEAR'S TOTALS

| Tuition + Fees: Resident College    | 20.00   | 0       | 0       | 135.00  | 105.00  | 795.00  | 15.00   | 230.00  | 1627.50 | 45.00   | 157.73  | 834.00  | 3954.23   |
|-------------------------------------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|-----------|
| Correspondence Courses              | 310.00  | 433.64  | 356.36  | 484.40  | 640.00  | 600.00  | 55.60   | 564.20  | 440.80  | 140.00  | 657.96  | 232.00  | 4919.96   |
| Seminar Fees                        | 65.00   | 115.00  | 0       | 0       | 0       | 320.00  | 60.00   | 0       | 0       | 80.00   | 0       | 0       | 540.00    |
| Extension Courses                   | 0       | 0       | 0       | 0       | 0       | 140.00  | 20.00   | 40.00   | 0       | 150.00  | 0       | 0       | 350.00    |
| Ufmc Allotment                      | 1000.00 | 1000.00 | 500.00  | 1000.00 | 500.00  | 1350.00 | 1250.00 | 1000.00 | 500.00  | 1000.00 | 1000.00 | 200.00  | 10,200.00 |
| Bookstore / Text Books              | 81.85   | 128.01  | 166.99  | 4.51    | 5.25    | 240.23  | 4.51    | 14.74   | 416.69  | 61.54   | 9.56    | 73.40   | 1257.28   |
| Still Essays + Materials: Donations | 12.00   | 33.00   | 26.50   | 24.30   | 4.00    | 9.75    | 7.00    | 11.00   | 8.00    | 1.00    | 0       | 4.50    | 146.05    |
| Gifts From Congregations            | 168.65  | 336.36  | 2081.22 | 1266.06 | 132.09  | 123.40  | 76.15   | 0       | 34.18   | 20.00   | 0       | 410.40  | 4449.01   |
| Gifts From Individuals              | 2.00    | 107.99  | 203.00  | 0       | 225.00  | 40.00   | 30.00   | 0       | 147.00  | 1000.00 | 1000.00 | 1018.00 | 3732.99   |
| Proficiency Exams: Sales            | 20.00   | 16.00   | 18.00   | 4.00    | 6.00    | 4.00    | 0       | 6.00    | 6.00    | 14.00   | 2.00    | 0       | 90.00     |
| Misc.                               | 36.88   | 403.60  | 15.84   | 54.13   | 27.10   | 167.75  | 5.00    | 0       | 21.00   | 166.74  | 15.00   | 0       | 918.04    |
| TOTAL RECEIPTS                      | 1716.38 | 2574.10 | 3361.91 | 2772.40 | 1644.44 | 3640.13 | 1523.26 | 1870.94 | 3201.17 | 2678.28 | 2842.25 | 2122.30 | 30575.56  |

## EXPENDITURES

| Staff: Salaries, Bonuses, Rental Taxes | 1000.00 | 1000.00 | 1000.00 | 500.00  | 1136.78 | 1078.32 | 1073.21 | 1257.82 | 1447.00 | 1077.60 | 1010.93 | 0       | 11,581.66 |
|----------------------------------------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|-----------|
| Housing + Auto Allowances              | 100.00  | 100.00  | 366.00  | 200.00  | 200.00  | 200.00  | 200.00  | 200.00  | 200.00  | 300.00  | 1250.00 | 0       | 3250.00   |
| Insurance                              | 0       | 0       | 176.97  | 0       | 0       | 0       | 176.97  | 0       | 0       | 0       | 135.54  | 0       | 653.94    |
| Rent                                   | 354.00  | 354.00  | 354.00  | 354.00  | 389.00  | 389.00  | 0       | 778.00  | 0       | 778.00  | 0       | 1296.00 | 5096.00   |
| Bookstore / Textbooks                  | 277.48  | 0       | 226.22  | 162.21  | 25.22   | 378.36  | 0       | 384.22  | 91.41   | 0       | 26.39   | 0       | 1571.51   |
| Printing / Copier                      | 55.05   | 110.01  | 708.04  | 96.79   | 74.25   | 55.05   | 91.40   | 55.05   | 68.02   | 0       | 110.10  | 0       | 1423.76   |
| Postage                                | 0       | 0       | 0       | 69.09   | 53.39   | 106.92  | 57.40   | 0       | 112.35  | 0       | 0       | 0       | 393.15    |
| Office Supplies                        | 0       | 0       | 200.00  | 0       | 0       | 41.76   | 0       | 38.20   | 0       | 0       | 20.27   | 15.00   | 315.23    |
| Travel Expenses                        | 0       | 266.00  | 0       | 647.50  | 143.00  | 0       | 0       | 80.00   | 268.00  | 326.01  | 294.87  | 1187.40 | 3212.78   |
| Library Expenses                       | 0       | 118.00  | 0       | 0       | 18.00   | 61.71   | 20.41   | 108.75  | 40.76   | 5.25    | 0       | 0       | 372.88    |
| Resource Center                        | 0       | 0       | 0       | 100.00  | 140.00  | 100.00  | 0       | 220.00  | 0       | 100.00  | 100.00  | 0       | 740.00    |
| Educational Materials                  | 0       | 0       | 0       | 14.21   | 0       | 41.35   | 0       | 0       | 6.00    | 45.75   | 0       | 0       | 107.30    |
| Misc.                                  | 261.50  | 633.33  | 366.66  | 0       | 0       | 100.00  | 0       | 0       | 164.69  | 0       | 309.49  | 0       | 1835.67   |
| TOTAL EXPENDITURES                     | 2648.03 | 2581.34 | 3331.89 | 2143.80 | 2179.64 | 2552.47 | 1613.39 | 3102.04 | 2398.23 | 2622.61 | 3257.59 | 2448.41 | 30503.88  |





Recommended to Budget Review Committee of the Fellowship that the UFMCC Budget for STI should be increased from 2.5% to 7%.





PRESENT & PROPOSED BUDGETS FOR U. F. M. C. C.

| INCOME PROJECTION            | 1981-82   | 1982-83   | 1983-84   |
|------------------------------|-----------|-----------|-----------|
| Tithes                       | \$270,000 | \$320,000 | \$350,000 |
| Undesignated Gifts           | 14,000    | 20,000    | 25,000    |
| Universal Press              | 17,000    | 20,000    | 22,000    |
| World Church Extension       | 49,575    | 49,575    | 81,000    |
| Fund Raising/Grant Work      | 55,000    | 102,600   | 103,400   |
| Church Services              | 7,000     | 15,000    | 15,000    |
| In Unity & The Gay Christian | 13,600    | 15,640    | 17,500    |
| Proficiency Examinations     |           | 1,000     | 1,000     |
| Washington Field Office      | 3,500     | -----     | -----     |
| Resale Printing Press        | 6,000     | -----     | -----     |
| General Conference           | 55,000    | 30,000    | 30,000*   |
| Ministers Conferences        | 5,000     | 5,000     | 6,000*    |
| TV Ministry                  | 100,000   | 100,000   | 100,000*  |
|                              | =====     | =====     | =====     |
| TOTALS                       | \$435,675 | \$543,815 | \$614,900 |

\* Not reflected in totals, as these are self-liquidating programs.

|        | PROJECTED OPERATING EXPENSES                           | 1981-82     | 1982-83   | 1983-84   |
|--------|--------------------------------------------------------|-------------|-----------|-----------|
| I      | Salaries & Fringes                                     | \$156,323   | \$194,837 | \$232,482 |
| II     | Rents                                                  | 14,319      | 15,000    | 16,000    |
| III    | Phone                                                  | 12,700      | 11,400    | 12,400    |
| IV     | Equipment, Lease/Purchase                              | 12,000      | 10,000    | 5,000     |
| V      | Postage & Supplies                                     | 14,000      | 17,000    | 18,000    |
| VI     | Furniture & Fixtures                                   | 2,000       | 4,000     | 2,000     |
| VII    | Office Supplies/Materials                              | 9,500       | 5,000     | 6,000     |
| VIII   | Printing & Reproduction                                | 17,100      | 48,300    | 50,000    |
| IX     | Insurance                                              | 2,000       | 2,000     | 2,000     |
| X      | Attorney & Legal                                       | 1,500       | 2,500     | 2,500     |
| XI     | C. P. A.                                               | 2,600       | 1,200     | 1,200     |
| XII    | Maintenance Contracts                                  | 3,000       | 2,500     | 2,500     |
| XIII   | Travel                                                 | 29,015      | 23,500    | 31,400    |
| XIV    | Church World Extension                                 | 32,900      | 69,000    | 74,100    |
| XV     | C. C. C. C.                                            | 12,000      | 12,700    | 12,300    |
| XVI    | Christian Education                                    | 18,000(STI) | 40,000    | 40,000    |
| XVII   | Christian Social Action                                | 12,400      | 8,100     | 10,200    |
| XVIII  | Strategy & Planning                                    | 6,000       | 7,200     | 8,000     |
| XIX    | Lay Development Program                                | 2,500       | 2,800     | 3,000     |
| XX     | Public Relations/Fund Raising                          | 25,400      | 30,300    | 30,300    |
| XXI    | Government, Structure, Systems                         | 2,500       | 2,500     | 2,500     |
| XXII   | Washington Field Office                                | 7,800       | -----     | -----     |
| A      | General Conference                                     | 48,000      |           | 60,000 +  |
| B      | Ministers' Conferences                                 | 5,000       | 5,000     | 5,000 +   |
| C      | Television & Media                                     | 100,000     | 100,000   | 100,000 + |
|        | + Self-liquidating programs<br>not included in totals. | =====       |           |           |
| TOTALS |                                                        | \$395,557   | \$509,837 | \$561,882 |



SCHEDULE I

| Salaries & Honorariums    | 1981-82        | 1982-83   | 1983-84   |
|---------------------------|----------------|-----------|-----------|
| Moderator                 | \$ 27,070      | \$ 29,800 | \$ 32,780 |
| Clerk                     | 18,000         | 19,800    | 21,780    |
| Treasurer                 | 2,400          | 2,640     | 3,000     |
| Office Manager            | 14,766         | 16,245    | 17,870    |
| Executive Secretary       | 13,000         | 14,900    | 16,390    |
| Christian Educ./Director  |                | 16,100    | 17,710    |
| Editor, In Unity          | 4,600          | 12,000    | 12,000*   |
| Editor, The Gay Christian | 400            | 400       | 400       |
| Bookkeeper/Computer Op.   | 10,000         | 11,000    | 11,000*   |
| Printer/Clerk             | 6,730          | 9,000     | 9,000*    |
| Composer/Computer Op.     | 9,473          | 10,500    | 10,000*   |
| Church Services Clerk     | 8,492          | 9,500     | 9,500*    |
| Clerk/Typist, Chr. Ed.    |                | 7,120     | 7,120*    |
| Switchboard Operator      | 7,120          | 7,832     | 7,832*    |
| Washington Director       | 8,560 (5 mos.) |           |           |
| Clerk/Typist, D. C.       | 3,412 (3 mos.) |           |           |
| General Merit Increases   |                |           | 9,000**   |

|                                  |           |           |           |
|----------------------------------|-----------|-----------|-----------|
|                                  | \$134,223 | \$166,837 | \$201,982 |
| Payroll tax, Workers Comp., Ins. | 15,000    | 18,000    | 20,500    |
| Contingency                      | 7,500     | 6,000     | 8,000     |
|                                  | =====     | =====     | =====     |
|                                  | \$156,523 | \$190,837 | \$230,480 |

\*\*Merit Increase fund, with increases to be on basis of merit.

SCHEDULE II - Rent

|                     |          |          |          |
|---------------------|----------|----------|----------|
| Los Angeles Offices | \$13,104 | \$15,000 | \$16,000 |
| D. C. Office        | 1,215    |          |          |
|                     | =====    | =====    | =====    |
|                     | \$14,319 | \$15,000 | \$16,000 |

SCHEDULE III - Phone

|                      |           |          |          |
|----------------------|-----------|----------|----------|
| Los Angeles Offices  | \$10,000+ | \$10,000 | \$11,000 |
| D. C. Office         | 1,500     |          |          |
| Elders, Non-resident | 1,200     | 1,400    | 1,400    |
|                      | =====     | =====    | =====    |
|                      | \$12,700  | \$11,400 | \$12,400 |

+Includes new switchboard installation, WATS line.

| SCHEDULE IV - EQUIPMENT        | 1981-82  | 1982-83  | 1983-84  |
|--------------------------------|----------|----------|----------|
| Lease Savin, Purchase Computer | \$12,000 | \$10,000 | \$10,000 |

| SCHEDULE V - POSTAGE & SUPPLIES |          |          |          |
|---------------------------------|----------|----------|----------|
|                                 | \$14,000 | \$17,000 | \$18,000 |

| SCHEDULE VI - Furniture & Fixtures |          |          |          |
|------------------------------------|----------|----------|----------|
|                                    | \$ 2,000 | \$ 4,000 | \$ 2,000 |

| SCHEDULE VII - OFFICE SUPPLIES |          |          |          |
|--------------------------------|----------|----------|----------|
|                                | \$ 9,500 | \$ 5,000 | \$ 6,000 |

| SCHEDULE VIII - PRINTING & REPRODUCTION |          |          |          |
|-----------------------------------------|----------|----------|----------|
|                                         | \$17,100 | \$48,300 | \$50,000 |

| SCHEDULE IX - INSURANCE |          |          |          |
|-------------------------|----------|----------|----------|
|                         | \$ 2,000 | \$ 2,000 | \$ 2,000 |

| SCHEDULE X - ATTORNEY & LEGAL |          |          |          |
|-------------------------------|----------|----------|----------|
|                               | \$ 1,500 | \$ 2,500 | \$ 2,500 |

| SCHEDULE XI - C. P. A. |          |          |          |
|------------------------|----------|----------|----------|
|                        | \$ 2,600 | \$ 2,600 | \$ 1,200 |

| SCHEDULE XII - MAINTENANCE CONTRACTS |          |          |          |
|--------------------------------------|----------|----------|----------|
|                                      | \$ 3,000 | \$ 2,500 | \$ 2,500 |

SCHEDULE XII - TRAVEL

|                           |          |          |          |
|---------------------------|----------|----------|----------|
| Elder's Travel & Per diem | \$24,105 | \$18,500 | \$25,800 |
| Treasurer Travel          | 1,910    | 1,300    | 1,400    |
|                           | \$26,015 | \$19,800 | \$27,200 |

SCHEDULE XIV - CHURCH WORLD EXTENSION

|                                |          |          |          |
|--------------------------------|----------|----------|----------|
| Travel, Extension Secretary    | \$ 2,400 | \$ 3,000 | \$ 3,600 |
| Honorarium                     | 12,000   | 13,500   | 15,000   |
| Per diem/Hotel                 | 800      | 1,200    | 1,200    |
| Office Operation               | 4,800    | 6,000    | 6,000    |
| Extended Travel ('81, Nigeria) | 3,400    | 4,800    | 4,800    |
| Subsidy, Nigeria               | 1,800    | 7,500*   | 7,500    |
| Subsidy, Hispanic              | 7,200    | 15,000+  | 16,500+  |
| Auto, Nigeria                  | 3,500    |          |          |
| New Works, Districts           |          | 15,000   | 16,500   |
|                                | \$35,900 | \$69,000 | \$74,100 |

SCHEDULE XV - C. C. C. C.

|                                 |          |          |          |
|---------------------------------|----------|----------|----------|
| Travel                          | \$ 5,000 | \$ 5,500 | \$ 5,000 |
| Office Clerical (not to exceed) | 5,000    | 5,000    | 5,000    |
| Postage, Printing               | 800      | 800      | 800      |
| Phone                           | 700      | 700      | 700      |
| Contingency                     | 500      | 700      | 800      |
|                                 | \$12,000 | \$12,700 | \$12,300 |



|                                    | 1981-82  | 1982-83  | 1983-84  |
|------------------------------------|----------|----------|----------|
| SCHEDULE XVI - CHRISTIAN EDUCATION |          |          |          |
| Program Development, Travel, Etc.  |          | \$16,000 | \$16,000 |
| Samaritan Theological Inst.        | \$18,000 | \$24,000 | \$30,500 |
|                                    | \$18,000 | \$40,000 | \$46,500 |

SCHEDULE XVII - DEPARTMENT OF CHRISTIAN SOCIAL ACTION

|                         |          |          |          |
|-------------------------|----------|----------|----------|
| Chair                   | \$ 7,200 | \$ 8,400 | \$ 9,600 |
| New Program Development | 3,200    | 4,900    | 6,400    |
| Administration          | 1,400    | 3,600    | 4,800    |
|                         | 11,800   | 16,900   | 20,800   |
| Washington Field Office | 7,800    |          |          |
|                         | \$19,600 | \$16,900 | \$20,800 |

SCHEDULE XVIIIB - RACE RELATIONS

|                                |          |          |          |
|--------------------------------|----------|----------|----------|
| Director                       | \$ 5,000 | \$ 5,000 | \$ 5,000 |
| Travel                         | 7,500    | 7,500    | 7,500    |
| Phone                          | 600      | 600      | 600      |
| Postage/Printing               | 600      | 600      | 600      |
| Hispanic Areas                 | 500      | 500      | 500      |
| 3rd World Christian Conf. 1982 | 500      | 1,000    | 500      |
|                                | \$14,700 | \$15,200 | \$14,700 |

SCHEDULE XVIII - STRATEGY & PLANNING

|                         | \$6,000        | \$7,200  | \$8,000 |
|-------------------------|----------------|----------|---------|
| District                | Airfares(est.) | Per diem |         |
| Australia/New Zealand   | \$3,600        | \$ 200   |         |
| Toronto, Canada         | 800            | 200      |         |
| Edmonton, Canada        | 500            | 200      |         |
| Nashville, TN (SAD)     | 700            | 200      |         |
| Hartford, CT (NE)       | 800            | 200      |         |
| Baltimore, MD (MAD)     | 800            | 200      |         |
| Omaha, NB (MC)          | 500            | 200      |         |
| Galveston, TX (SC)      | 600            | 200      |         |
| Ft. Lauderdale, FL (SE) | 750            | 200      |         |
| Eugene, OR (NW)         | 500            | 200      |         |
| Los Angeles, CA (SW)    | ---            | 200      |         |
| Hispanic                | ---            | 200      |         |
|                         | \$9,550*       | \$2,400  |         |

\*Pro-rate costs by 12 districts. UFMCC to pay 50% costs, each District portion to be \$500 (2 persons).

|                                 |         |         |         |
|---------------------------------|---------|---------|---------|
| SCHEDULE XIX - COMMISSION LAITY | \$1,000 | \$1,000 | \$1,000 |
| Program Development & Travel    | 2,500   | 2,800   | 3,000   |
|                                 | \$3,500 | \$3,800 | \$4,000 |

|                                                          | 1981-82  | 1982-83  | 1983-84  |
|----------------------------------------------------------|----------|----------|----------|
| <u>SCHEDULE XX - Public Relations &amp; Fund Raising</u> |          |          |          |
| Fund Raising Costs                                       | \$18,000 | \$22,500 | \$22,500 |
| Free Literature & Promos                                 | 300      | 400      | 400      |
| Flowers, Telegrams                                       | 300      | 400      | 400      |
| Entertainment: Moderator                                 | 500      | 600      | 600      |
| Clerk                                                    | 200      | 250      | 250      |
| Office Manager                                           | 100      | 150      | 150      |
|                                                          | \$19,400 | \$24,300 | \$24,300 |
| Participating Memberships:                               |          |          |          |
| Nat'l. Council of Churches                               | 2,500    | 2,500    | 2,500    |
| World Council of Churches                                | 1,000    | 1,000    | 1,000    |
| Evangelical Women's Caucus                               | 500      | 500      | 500      |
| J. S. A. C.                                              | 1,000    | 1,000    | 1,000    |
| Gay Religious Caucuses & Misc.                           | 1,000    | 1,000    | 1,000    |
| TOTALS                                                   | \$25,400 | \$30,300 | \$30,300 |

SCHEDULE XXI - Government, Structures & Systems

|          |          |          |
|----------|----------|----------|
| \$ 2,500 | \$ 2,500 | \$ 2,500 |
|----------|----------|----------|

SCHEDULE XXII - WASHINGTON FIELD OFFICE

|          |    |    |
|----------|----|----|
| \$ 7,800 | -- | -- |
|----------|----|----|

SCHEDULE XXIII - Faith, Fellowship and Order

|        |          |        |
|--------|----------|--------|
| \$ 250 | \$ 7,500 | \$ 100 |
|--------|----------|--------|

SELF-LIQUIDATING PROGRAMS

|                              |           |           |
|------------------------------|-----------|-----------|
| Schedule A: General Conf.    | \$ 58,000 | \$60,000  |
| Schedule B: Minister's Conf. | 5,000     | 5,000     |
| Schedule C: TV & Media       | \$100,000 | \$100,000 |



RESOLUTIONS OF GENERAL CONFERENCE X, Houston, Texas, 1981

1. WHEREAS: there is within the Universal Fellowship of Metropolitan Community Churches a diversity of people with equally diverse spiritual needs and equally diverse visions as to how the spirit of God is experienced in prayer, worship, and the community of faith;  
THEREFORE, BE IT RESOLVED: that the General Conference of the Universal Fellowship of Metropolitan Community Churches recognizes the need, within the statement of faith as accepted by the UFMCC, for people of this Fellowship to "agree to disagree" on certain specific interpretations of Christian theology, and directs that such specific interpretations of Christian theology shall never be used within this Fellowship as a test of faith, fellowship, or association.
2. Let it be resolved that the Lay and Clergy of General Conference X affirm MCC Portland's request to host UFMCC General Conference 12 in 1985.
3. WHEREAS: we believe in the the worth of human life and the dignity of human personality as gifts from God;  
WHEREAS: we believe in the preference for rehabilitation rather than retribution in the treatment of offenders;  
WHEREAS: we note both the grave and irrevocable nature of execution as a punishment, and we note the possibility of error in judgement and the existence of inequities in the systems of government;  
WHEREAS: there is serious question that the death penalty serves as a deterrent to crime, evidenced by the fact that homicide rates have not increased disproportionately in places where capital punishment has been abolished;  
WHEREAS: there is evidence that economically poor defendants, particularly those of a racial minority, are more likely to be executed then others because they can't afford exhaustive legal defenses;  
WHEREAS: we believe that the protection of society is served well by the restraint and rehabilitation of offenders and that society may actually benefit from the contribution of rehabilitated offenders;  
WHEREAS: our Christian commitment to seek the redemption and reconciliation of wrongdoers is frustrated by execution;  
AND FINALLY,  
WHEREAS: throughout the world we have witnessed a re-institution and a broadening of the use of capital punishment;  
BE IT RESOLVED THAT: the Universal Fellowship of Metropolitan Community Churches: Declares its opposition to capital punishment: Calls upon all church bodies throughout the world to work for the abolition of the death penalty in their respective areas, if it exists, or to work toward its prevention should there be a move to re-instate it.
4. BE IT RESOLVED BY THIS CONFERENCE THAT: the Department of Christian Education research and develop materials to be distributed and/or made available to all congregations to bring about awareness of cultural differences between Third World Peoples and non-Third World People, especially the Hispanic and African cultures.
5. WHEREAS: Frank Zerilli has given exemplary service as recorder of proceedings at this and other UFMCC General Conference; and,  
WHEREAS: Frank Zerilli has for some time given excellent service as confidential secretary to the Reverend Elder Troy D. Perry, and the Board of Elders of UFMCC,  
BE IT RESOLVED THAT: This General Conference of UFMCC commend Frank Zerilli for outstanding service to UFMCC.
6. Resolution XII of General Conference IX mandated the creation of the position of Race Relations Director. The duties of this position were outlined as follows: 1) compile and distribute educational materials in the area of race relations to local churches; 2) establish and direct a racism task force and continuously report to the Board of Elders and local churches on the growth and development of that committee; 3) serve as a resource person to local churches in the area of race; 4) set up guidelines for establishing lines of communication between UFMCC and minority communities; and 5) coordinate on a Fellowship level and direct on a local level programs geared at consciousness raising, education, assertiveness, and leadership development in minority communities.

In keeping with the mandate of General Conference IX the Board of Elders appointed a Race Relations Director in January 1980. Such appointment, however, carried with it no financial assistance to help facilitate the above duties. As a result, very little effective work has been done in the area of race and the issues of inadequate Third World representation and of racism continue to challenge the UFMCC's proclamation of being a Church for ALL people. What may appear to be a task poorly done is in essence a task poorly supported.

WHEREAS: UFMCC seeks to be a Christian Church ministering to ALL people; and,  
WHEREAS: the absence of adequate Third World involvement, visibility, and leadership reflects that a large segment of the citizenry of the world is not receiving the particularly unique ministry of UFMCC either because of a lack of intentional outreach to Third World peoples or because of behavior and/or attitudes; and  
WHEREAS: the gospel calls all Christians into oneness and to actively bring about that oneness through the removal of all obstacles and barriers between peoples; and,  
WHEREAS: such a task cannot be accomplished without the necessary financial support and personal commitment of the people of UFMCC.

BE IT RESOLVED THAT: a Department of Race Relations be established to deal with both Third World Outreach and racism under the joint directions of the Director of Race Relations, a liaison Elder, and the chair of Christian Social Action. The duties of this department will be to coordinate Elder appointed task forces on racism and Third World outreach. These task forces are to meet at least twice within the next year and present to the Board of Elders and the membership of the Universal Fellowship of Metropolitan Community Churches their recommendations for action oriented programs that will be beneficial both in expanding Third World participation and leadership and in destroying racist attitude and behavior.

7. Resolve that General Conference X go on record to oppose the legislative enactment of U.S. Senate Bill 1378, the so called " Family Protection Act" whether passage is attempted in whole or in part.
8. WHEREAS: the sentiment of this General Conference is to facilitate the ministry of all church groups; and  
WHEREAS: Study Groups comprise a vital segment of the ministry of the Universal Fellowship of Metropolitan Community Churches; and,  
WHEREAS: Study Groups currently have no voting privileges in determining the future of the Universal Fellowship of Metropolitan Community Churches.  
BE IT RESOLVED THAT: 1) The Commission on Government Structures and Systems be directed to present a proposal to General Conference XI which would enable Study Groups to vote at General Conferences. 2) The action on this proposal shall be the first order of business at General Conference XI. 3) Study Groups be directed to elect their observer to General Conference XI from their lay membership so that the observer may be seated as a lay delegate should the above by-laws proposal be pass.
9. WHEREAS: in the United States there is a budget cut for the upcoming year of 1982 in the sum of approximately 26 billion dollars which will result in widespread denegation of the poor, children, elderly, disabled and other disenfranchised within our nation; and,  
WHEREAS: The approximate amount of dollars being taken from these areas of human services have been designated for the further propaation of increased arament and the rise of militarism.  
BE IT RESOLVED THAT: The 10th General Conference of the UFMCC petition the President of the United States, Ronald Reagan, to acknowledge his responsibility to uphold the constitution of the United States which calls for Liberty and Justice for ALL people.

BE IT FURTHER RESOLVED: That the 10th General Conference of UFMCC urges the President of the United States to uphold our constitution to insure that NO person (regardless of race, creed, class, handicapped, sex, sexual orientation) in a country as affluent as ours be denied basic human needs.

10. WHEREAS: There is an inadequate amount of Third World visibility and involmtment throughout UFMCC; and,  
WHEREAS: Such deficiency causes UFMCC to fall short of being truly a Church for ALL people and causes Third World persons to feel overwhelmed, powerless and invisible; and,  
WHEREAS: Such inadequacies can possibly be remedied by Third World persons coming together to communicate the realities of their lives to one another, in depth, and developing strategies to effectively meet their needs as Lesbian and Gay Christians and present the gifts of their particular relationship with God to the whole of UFMCC; and,  
WHEREAS: Such sharing and strategizing can best be accomplished in a conference type setting.  
BE IT RESOLVED THAT:  
UFMCC will sponsor, in 1982, a Third World Lesbian and Gay mens Christian Conference, centering upon the spiritual needs and expressions of that community.
11. WHEREAS: Worship is an expression by the people of God of honor and praise, coming out of the life experiences of that people; and,  
WHEREAS: Involvement of Third World people in worship at General Conference has been limited to a few Third World persons participating in restricted ways, in liturgies which come out of non-Third World life experiences; and,  
WHEREAS: Such minimal involvement deprives the General Conference of the opportunity to experience the richness of God's beauty as reflected in Third World spirituality and life experiences, and boardsers upon tokenism,  
BE IT HEREBY RESOLVED THAT: At General Conference XI, in 1983, and all General Conferences following, the worship services for at least one full day be planned and conducted by Third World People.



12. Hunger and its many manifestations affects approximately two-thirds of the world's people. We, UFMCC, now have the resources and know how to end this unnecessary human suffering. UFMCC recognizes the senselessness of allowing this out-dated disease to continue.  
THEREFORE BE IT RESOLVED: That the Director of the Department of Christian Social Action will appoint a Task Force to make recommendations on how UFMCC can effectively participate to help end world hunger.
13. WHEREAS: The Universal Fellowship of Metropolitan Community Churches follows in the footsteps of our Saviour, Jesus the Christ.  
WHEREAS: This same Redeemer instructed us in Matthew 25:36 that we are able to reach out to the sick (in mind as well as body).  
WHEREAS: Statistics show that one out of nine people in the general populations abuse some mind-altering substance.  
WHEREAS: It is suspected that in the Gay Community as many as one out of three may abuse a mind-altering substance;  
WHEREAS: This Fellowship was founded for all of God's Children and with a special outreach to God's Gay daughters and sons;  
BE IT RESOLVED THAT: This General Conference of the UFMCC does call into existence a Task Force to begin research and then to develop an outreach to our brothers and sisters in the Gay Community who have or currently are or will begin to abuse any mind-altering substance.  
BE IT FURTHER RESOLVED THAT: Since we are told by the Divine Physician of body and mind in Matthew 21:21-22 that all things may be done through faith and prayer in the name of Jesus Christ, the General Conference shall fund this same Task Force so that it may complete its work as directed by this Conference.  
IN CONCLUSION: The General Conference instructs this Task Force to further supplement its budget (in order not to become an inappropriate burden on the general fund) by solicitation of individual donations. Further, they are directed to return to the General Conference in 1983 with a detailed report of its accomplishments.
14. WHEREAS: The Board of Elders has closed the Commission on Innovative Ministries while there is still a need for such a commission,  
THEREFORE, BE IT RESOLVED: That the General Conference of UFMCC resolve that this commission be reinstated and renamed as the Commission on Special Ministries.  
FURTHER BE IT RESOLVED THAT: 1) We recommend that Rev. George McDermott be appointed as chair person of this commission. 2) District level commissions be set up by the end of 1981 3) That these commissions report to the chairperson and the chair report back to the Board of Elders by January 1982.
15. WHEREAS: Attorney John Wahl has donated his time and costs to UFMCC in several legal actions over the years, especially in connection with the work of institutional ministry; and,  
WHEREAS: He successfully obtained a consent decree to allow ministry in the penal institutions of California; and,  
WHEREAS: He has successfully obtained a U.S. Court of Appeals ruling demanding a fair trial for UFMCC's petition to conduct worship services in the institutions of Michigan; and,  
WHEREAS: he is continuing to work on our cases against the Federal Bureau of Prisons, USA,  
BE IT RESOLVED THAT: This Tenth General Conference of the Universal Fellowship of Metropolitan Community Churches specially commend and thank John Wahl for his efforts in our behalf.





LICENSED:

The Rev. Arlene Ackerman  
 The Rev. Delores Berry  
 The Rev. Lisa Berry  
 The Rev. Jennie Boyd Bull  
 The Rev. Bruce Calder  
 The Rev. C. Jane Carl  
 The Rev. Dennis Chappell  
 The Rev. Lucia Chappelle  
 The Rev. Reid Christensen  
 The Rev. Walter Collins  
 The Rev. Robert R. Copestake  
 The Rev. Jose Cruz  
 The Rev. Randy Cypherd  
 The Rev. Judy Dahl  
 The Rev. Judy Davenport  
 The Rev. Bern David  
 The Rev. Jay Deacon  
 The Rev. Bill Dearth  
 The Rev. Harry de Jong  
 The Rev. Johannes de Maria-Kuiper  
 The Rev. Louis de Spain  
 The Rev. Kris Dodds  
 The Rev. Billie Edwards  
 The Rev. Cathy Elliott  
 The Rev. David Farrell  
 The Rev. H. Buff Fisher  
 The Rev. Flo Fleischman  
 The Rev. Arthur Fleischner  
 The Rev. Howard Gaass  
 The Rev. Robert Galloway  
 The Rev. Ronald Gee  
 The Rev. Deborah Gendron  
 The Rev. David Gillentine  
 The Rev. Lloyd Greenway  
 The Rev. Lynn Guerra  
 The Rev. David Gunton  
 The Rev. Jean Hart  
 The Rev. Hal Hasse  
 The Rev. Brent Hawkes  
 The Rev. Virgil Hendershot  
 The Rev. Bruce Hill  
 The Rev. E. Randall Hill  
 The Rev. Joseph Houle  
 The Rev. Bruce Hughes  
 The Rev. Jan Johnson  
 The Rev. Alice Jones  
 The Rev. Bob Jones  
 The Rev. Thomas Jordan  
 The Rev. David Kromer  
 The Rev. Jan Kross  
 The Rev. Dee Lamb  
 The Rev. James Lewey  
 The Rev. Gary Lewis  
 The Rev. Clain Lust

The Rev. Jamie McAllister  
 The Rev. B.J. McDaniel  
 The Rev. George McDeMott  
 The Rev. Jo McVay-Abbott  
 The Rev. Marilyn Marr  
 The Rev. Ann Montague  
 The Rev. Denis Moore  
 The Rev. Gerald Motto  
 The Rev. Frank Murr  
 The Rev. Kay Palin  
 The Rev. Jose Parets  
 The Rev. A. Ed Paul  
 The Rev. David Pelletier  
 The Rev. Fred Pattison  
 The Rev. Steve Pieters  
 The Rev. Steven Quesnel  
 The Rev. Art Ramirez  
 The Rev. Peter Riley  
 The Rev. Virgil Scott  
 The Rev. Dennis (Pepper) Shields  
 The Rev. Keith Spare  
 The Rev. Thomas Stone  
 The Rev. Ken Storer  
 The Rev. Charlene Tay or  
 The Rev. Cliff Turpin  
 The Rev. Robert Twar  
 The Rev. Donna Vinson  
 The Rev. Jose Von Buhler  
 The Rev. Joan Wakeford  
 The Rev. Richard Weatherly  
 The Rev. Roger Webb  
 The Rev. Elder Jean Waite  
 The Rev. Willie White  
 The Rev. Marshall Williams  
**NEWLY LICENSED CLERGY 1981**  
 The Rev. Candace Adams  
 The Rev. James Brock  
 The Rev. Mary Bruggeman  
 The Rev. Jo Crisco  
 The Rev. Janine Dietz  
 The Rev. Celena Duncan  
 The Rev. Roberta Dunn  
 The Rev. Diane Draper  
 The Rev. Sammie Edleman  
 The Rev. Susan Benigenburg  
 The Rev. John Herman Jr.  
 The Rev. Ernest LaCasse  
 The Rev. Patricia Lichty  
 The Rev. Bjorn Marcusson  
 The Rev. Renee McCoy  
 The Rev. Jeffrey Padgett  
 The Rev. Belle Pellegrino  
 The Rev. Jodi Safier  
 The Rev. Joyce Setala  
 The Rev. Steve Stahl  
 The Rev. Vilma Torres  
 The Rev. Jill Thompson  
 The Rev. Paul Tucker  
 The Rev. LaPaula Turner  
 The Rev. Larry Whitse  
 The Rev. Steve Wilkins  
 The Rev. Fred Williams

Universal Fellowship of Metropolitan Community Churches  
Credentialed Clergy

ORDAINED CLERGY:

The Rev. Austin Amerine  
The Rev. Ron Anderson  
The Rev. Sky Anderson  
The Rev. Elder Charlie Arehart  
The Rev. Robert Arthur  
The Rev. John Barbone  
The Rev. Thomas Bigelow  
The Roy Birchard  
The Rev. Valerie Bouchard  
The Rev. Paul Breton  
The Rev. Lee J. Carlton  
The Rev. Brenda Cisneros-Hunt  
The Rev. Frank Crouch  
The Rev. Robert Cunningham  
The Rev. Bonnie Daniel  
The Rev. Robert Darst  
The Rev. Jim Dykes  
The Rev. Donald Eastman  
The Rev. Michael England  
The Rev. Robert Falls  
The Rev. Joseph Gilbert  
The Rev. John Gill  
The Rev. James Glyer  
The Rev. Arthur Green  
The Rev. Stan Harris  
The Rev. Elder Jeri Ann Harvey  
The Rev. John Hose  
The Rev. Edward Hougen  
The Rev. Wallace Lanchester  
The Rev. Charles Larson  
The Rev. Gilbert Lincoln  
The Rev. Karen Linstrom  
The Rev. Louis Loynes  
The Rev. Sylvanus Maduka  
The Rev. Ken Martin  
The Rev. Richard Mickley  
The Rev. Jose Mojica  
The Rev. Candace Naisbitt  
The Rev. June Norris  
The Rev. Ron Pannell  
The Rev. Paul Peachy  
The Rev. Elder Troy D. Perry  
The Rev. Richard Ploen  
The Rev. Carolyn (Dusty) Pruitt  
The Rev. Jeffrey Pulling  
The Rev. Marjorie Ragona  
The Rev. TereAnn Roderick  
The Rev. James Sandmire  
The Rev. Frank Scott  
The Rev. Ruth (Rob) Shivers  
The Rev. Elder Freda Smith  
The Rev. Willie Smith  
The Rev. Phillip Speranza  
The Rev. Larry J. Uhrig  
The Rev. Paul van Hecke  
The Rev. Claudia Vierra  
The Rev. Howard Wells  
The Rev. Jan Weymouth

The Rev. Howard Williams  
The Rev. Gary Wilson  
The Rev. Elder Nancy Wilson  
The Rev. Karen Ziegler

NEWLY ORDAINED CLERGY:

The Rev. George Covington  
The Rev. Shelley Hamilton  
The Rev. Donald Johnson  
The Rev. Anne Keast  
The Rev. Sandy Taylor



# CHURCH ROSTER GENERAL CONFERENCE 1981

|                                   |                   |                                       |                      |
|-----------------------------------|-------------------|---------------------------------------|----------------------|
| Hispanic Americas                 |                   |                                       |                      |
| ICM Santa Cruz (SG)               | Miguel Correa     | Oasis MCC (SG)                        | Bonnie Gonzales      |
| ICM Hispana (M)                   | Steven Thalasis   | MCC of Tucson Truth Chapel Family(CC) | Stephen Pfeiffer     |
| ICM Latina (SG)                   | Ernesto Borges    | MCC of the Ozarks (M)                 | Angela Peace         |
| ICM Mexico City (SG)              | John Donner       | MCC Ft. Smith (SG)                    | Teri DeMarco         |
|                                   |                   | MCC Little Rock (SG)                  | Steve Rogers         |
| Nigeria                           |                   | MCC Acadiana (SG)                     | Joyce Christler      |
| MCC Zaria                         | (CC)              | New Covenant MCC                      | (M)                  |
| MCC Okigwe                        | (SG)              | MCC Bakersfield (M)                   | Francis Serra        |
| MCC Ulonna North Farm Settlement  | (SG)              | DeColores MCC (SG)                    | Paula Schoenwether   |
| MCC Umu Awa Ogee                  | (SG)              | MCC Diablo Valley (CC)                | Shirley A Young      |
| MCC Oninikpa                      | (SG)              | MCC Humboldt (SG)                     | Steven Warren        |
| MCC Ezinachi                      | (M)               | MCC of the San Gabriel Valley (M)     | Doris Doty           |
| MCC Mbawsi                        | (SG)              | MCC of the Redwoods (SG)              | Chet Snow            |
|                                   |                   | MCC of the Golden Gate (SG)           | Les G. Woodcock      |
| United Kingdom and Western Europe |                   | MCC Fresno                            | (M)                  |
|                                   |                   | MCC Long Beach (CC)                   | Annie Ray Shives     |
| MCC Birmingham                    | (SG)              |                                       | Rusty Carlson        |
| MCC Bournemouth                   | (SG)              |                                       | Joe Dallas           |
| MCC Liverpool                     | (SG)              | MCC Los Angeles (CC)                  | Christine Umbertino  |
| MCC London (CC)                   | Timothy Spiers    |                                       | Lee Bush             |
| MCC Cambridge                     | (SG)              |                                       | Rusty O'Neill        |
| MCC Northampton                   | (SG)              |                                       | Larry Rodriguez      |
| MCC Northeast                     | (SG)              |                                       | John Logan           |
| MCC Thames Valley                 | (M)               | MCC in the Valley (CC)                | David Lyon           |
|                                   |                   |                                       | Debra McGrady        |
| Denmark                           |                   |                                       | Pete Taylor          |
| MCC Copenhagen                    | (SG)              | MCC East Bay (CC)                     | Jim Kerber           |
|                                   |                   | MCC Oceanside                         | (M)                  |
| New Zealand                       |                   | MCC of the Desert (M)                 | Sally Riley          |
|                                   |                   | MCC of the Pomona Valley (CC)         | Frank Mulcahy        |
| MCC of the Resurrection-Auckland  | Paul Triscott     | Calvary MCC (CC)                      | Richard A. Wolfi Jr. |
|                                   |                   | MCC Sacramento (CC)                   | Sally Bruce          |
| Australia                         |                   |                                       | Madeline Reed        |
| MCC Sydney(CC)                    | Peter McCarthy    | MCC San Diego (CC)                    | Diane Miller         |
| MCC Brisbane                      | (M)               |                                       | Shiela Rawls         |
| MCC Adelaide                      | (SG)              |                                       | Al Smithson          |
| MCC Melbourne (CC)                | David Tomkins     | MCC by the Sea                        | (SG)                 |
|                                   |                   | MCC San Francisco (CC)                | Michael Mank         |
| Canada                            |                   |                                       | Jake Shacklette      |
|                                   |                   |                                       | Jack Hubbs           |
| MCC Calgary (CC)                  | Bev Baptiste      | MCC San Jose (CC)                     | Glenn Haralson       |
| MCC Edmonton (M)                  | David Bromford    | Christ Chapel MCC (CC)                | G. Brafford          |
| MCC Vancouver (CC)                | Chris Archer      | MCC Santa Barbara (CC)                | Joseph Lowth         |
| Holy Fellowship MCC (SG)          | Clarence Crossman | MCC Beach Cities (CC)                 | Walt Crosley         |
| MCC Ottawa                        | (SG)              | MCC of the Everlasting Light          | (M)                  |
| MCC Toronto (CC)                  | Warren Hearne     | MCC Ventura (M)                       | Timothy Kelly        |
|                                   | Colleen Darraugh  | All Saints MCC (M)                    | Patrick H. Mechem    |
|                                   | (SG)              | Pikes Peak MCC                        | (M)                  |
| MCC Moncton                       |                   | MCC of the Rockies (CC)               | Dan Mahoney          |
|                                   |                   |                                       | Delos Bucey          |
| United States                     |                   |                                       | Clyde Proch          |
| MCC Birmingham (SG)               | Byron Hilburn     | MCC Hartford (CC)                     | (SG)                 |
| MCC Anchorage                     | (SG)              | MCC New Haven                         | (SG)                 |
| Casa de Cristo(CC)                | George Sombrio    | MCC Washington (CC)                   | R.Ford Singletary    |
|                                   |                   |                                       | Sylvia J. Deal       |
|                                   |                   | MCC Ft. Lauderdale (CC)               | Frankye White        |
|                                   |                   |                                       | Jonee Shelton        |
|                                   |                   | MCC of the Palms                      | (M)                  |

MCC Jacksonville (CC)  
 Keys to the Kingdom MCC (SG)  
 Christ MCC (CC)  
 MCC Orlando (M)  
 MCC Pensacola (M)  
 King of Peace MCC (M)  
 MCC Tallahassee (SG)  
 MCC Tampa (CC)  
  
 MCC Atlanta (CC)  
  
 MCC Hawaii  
 MCC at Boise (M)  
 Good Shepherd Parish MCC (CC)  
  
 Holy Covenant MCC (CC)  
 MCC Springfield Family (SG)  
 MCC Iliamo (CC)  
 MCC Quad Cities  
 Holy Spirit MCC (CC)  
 The Church of New Hope MCC (M)  
 Family of Peace MCC  
 MCC Wichita  
 MCC Topeka  
 MCC Louisville  
 MCC New Orleans (M)  
 MCC Shreveport/Bossier City (SG)  
 MCC Baltimore (CC)  
 MCC Boston (CC)  
 MCC Worcester (M)  
 MCC Detroit (CC)  
 Redeemer MCC of Flint (SG)  
 Reconciliation MCC (SG)  
 MCC Minneapolis (CC)  
 MCC St. Paul (M)  
 MCC Columbia  
 MCC Joplin (M)  
 MCC of Greater Kansas City (CC)  
  
 MCC of Greater St. Louis (CC)  
  
 MCC Springfield Family (M)  
 MCC Omaha (CC)  
 Las Vegas MCC (SG)  
 MCC Atlantic City (SG)  
 MCC of Christ the Liberator (SG)  
 MCC Albuquerque (M)  
 Four Corners MCC (SG)  
 Good News MCC (SG)  
 Alpha & Omega MCC  
 MCC New York (CC)  
 MCC Syracuse  
 MCC Charlotte  
 MCC Fayetteville (SG)  
 St. Johns MCC  
 MCC Ashville

Barbara Stump  
 Jerry Frantz  
 Robert M. Geyer  
 Ron Kramtz  
 Robert Bouch  
 Ray Petroyer  
 Wally Bell  
 Mary L. Merriman  
 Ken Frantz  
 Robert Burk  
 Darryl Walker  
 (CC)  
 Dennis Barrett  
 Carol Kyrias  
 Phil Sheldon  
 Sherrie Zimbleman  
 Obe Olivo  
 Koran VanGelder  
 John Moore  
 (SG)  
 Larry Chamberline  
 Jane Sage  
 (SG)  
 (CC)  
 (SG)  
 (SG)  
 Courtney Craighead  
 Art Hebert  
 Alan Povey  
 Bobby Stevens  
 Robert Bruso  
 Jackie Walker  
 Lin Stoner  
 Patrick Kader  
 Jim Arlt  
 Daniel Pierre  
 (M)  
 Michael Boner  
 Dana McVey  
 Ken Elder  
 Sam Rape  
 Donna Burris  
 Ron Schnatzmeyer  
 Skip Smith  
 Mary Easterling  
 Maria Nash  
 Donald Dulin  
 Barbara Kane  
 Pamela Hargrove  
 Ken Newman  
 Pat Carls  
 (M)  
 Ed Trust  
 (SG)  
 (CC)  
 Rudolph Peters  
 (SG)  
 (SG)

MCC Cincinnati (CC)  
 MCC Columbus (CC)  
 MCC Dayton (M)  
 MCC Lawton  
 Christ the King MCC (CC)  
 MCC Tulsa (CC)  
 MCC Stillwater (SG)  
 MCC of the Willamette Valley  
 MCC Portland (CC)  
  
 MCC Salem  
 MCC Philadelphia (CC)  
 MCC Pittsburgh (CC)  
 MCC Providence (CC)  
 MCC Columbia (CC)  
 MCC of the Sioux Empire  
 MCC of the Tri Cities  
 MCC Knoxville (SG)  
 MCC Memphis (M)  
 MCC Nashville (CC)  
 MCC Austin (CC)  
 MCC Dallas (CC)  
  
 Agape MCC of Ft. Worth (CC)  
  
 MCC Galveston (SG)  
 MCC of the Resurrection (CC)  
  
  
 MCC Lubbock (M)  
 MCC San Antonio (CC)  
 MCC Abilene  
 MCC Salt Lake City (CC)  
 MCC Peninsula (SG)  
 Good Samaritan MCC  
 MCC Richmond  
 MCC of Northern Virginia  
 MCC of the Tri Cities  
 MCC Olympia  
 MCC Seattle (CC)  
 'CC Tacoma (M)  
 MCC Morgantown (SG)  
 MCC Milwaukee (CC)

Bea Smith  
 Eugene Barton  
 Ruthanne Seaman  
 (SG)  
 Mary Tyson  
 Donnie Childers  
 Linda Laster  
 (M)  
 Ron Raz  
 Betty Nelson  
 (SG)  
 Marianne VanFossen  
 Ravi Verma  
 Billy Mencer  
 Robert Harmon  
 (SG)  
 (SG)  
 Michael Manner  
 Lauralee Riley  
 Jimmy Bogle  
 Wallace Hargrave  
 Georgia Davis  
 George Kennedy  
 David Anderson  
 Alma Sawyer  
 Sylvia Hodgins  
 Ed Ellis  
 Oliver Heister  
 John Bruhn  
 Virginia Galloway  
 Annette Bealle  
 John Kirkland  
 Tom Reveley  
 Mike Moore  
 Desmer Benson Jr.  
 (SG)  
 Ron Brown  
 Jim Downing  
 (M)  
 (M)  
 (SG)  
 (SG)  
 (SG)  
 Bob Leeds  
 Charles Fredrickson  
 Allen Ross  
 Sam Engel





